

**AN Abridgement of the
notable worke of POLIDORE
VERGILE conteynynge the deu-
isers and first finders out aswell of
Artes, Ministeries, Feactes &
ciuill ordinaunces, as of
Rites, & Ceremonies,
commonly vsed
in the church: and
the
originall beginning of
thesame. Compé-
diously ga-
thered by
Thomas Langley.**

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O V R L O R D E,
M. D. XLVI.**

*Cum priuilegio ad imprimen-
dum solum.*

H



To the right vvorshipfull and syn-
gular patrone of all good learnyng
sir Antony Denny knight, his day-
ly oratour Thomas Langley
vvisheth prosperitee and
long continuance of
vvorshippe.



ACTANTIVS
writeth that certain
philosophers of E-
picures sect did soze
betwyle the estate
of manne, as weke and far vnder
the degre of beastes, bicause thei
wer by nature fenced as well frō
all displeasures & grefes of vn-
seasonable ayre, as armed aga-
inste the assautes and inuasions
of their enemies, and onely man
destitute & voide of all suche and
A.ii. other

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other like succours & purueigh-
aunces: For bothe beastes & bir-
des haue euery one accordyng to
their kynde skynnes, hides, or fe-
thers, to sustein the sharpenes of
the cold, and to bere of the stormi
raynes and tēpestes, & also wea-
pōs as hornes, tuskes, and other
like munimentes too resist their
foes, or at the least thei haue agi-
litee and swiftnes, to escape and
preserue themselves frō danger:
Cōtrariwise mankynde is of his
nature so delicate and tēder that
he can abyde no heate, no colde,
no raynes, nor tempestuous we-
ther: so feble also he is that his
members bee not able to help his
owne weaknesse, muche lesse too
withstāde or auoide the power of
his enemies. But if these grosse
and carnall Philosophers had
with

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Withdꝛawē their hertes from be-
wyng the behauour of the body,
and applied their mynde too the
contemplacion of the worthines
of the solle, thei should haue well
perceiued their owne erroure, the
base and vile cōdicion of beastes
the high Dignite of the solle, & the
excellente noblenes of man. For
albeeit this frayle and yearthely
body of oures bee not so strong
as the brutishe carkeles of bea-
stes be, yet by reasō of their gros-
nes, thei bee vnfit to receiue the
spirituall solle of māne, oꝛ to bee
mete instrumentes of the same,
where as y imperfect
nes body is abled
tue & politike rea
whiche deuiseeth all necessities
for the vse of thesaied body by all
endeuour and industry. And as
A.iii. that

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that manne, whiche can shifte for himself, decline from thynges hurtfull, foresee also thynges to come, is iudged & reputed worthy the title and name of a manne, so he likewise farre excelleth al kindes of liuyng creatures, whiche although they bee better armed with the giftes of nature, yet for defaute of reason to gouerne the same, they be far inferiours to the noblenes of manne, whiche knoweth through the dotes & qualities of the soule too deuise all necessities fit for his affaires and businesse.

VVHEREFORE me thynke the worthy of high comédacion, that haue bent themselves wholly to adorne and garnishe this life mortall, with their inuencions, & to accomplishe the feble indigence
of

Preface.

of our condicion, by the diligence
of their prouision: as thei haue
exercogitated & imagined any arte
wherby the commen welth of the
worlde is p̄serued, or any other
handy craftes or ministerics too
the maintenaunce ayde and com-
forte of the body. Howbe it thei
be woꝛthy to haue greatest laude
and praise, that by their deuises
haue found out the sciences libe-
rall, wherewith the diuine and
imperiall parte called the soule of
manne is bewtified: yet maie we
not therefore forgette wꝛiters of
meaner thynges, but be of deutie
bound to make some woꝛthy me-
moꝛiall of their benifites decla-
ryng our kindnes toward the: to
the intente other might bee inco-
raged to enterpryse & acheuyng
of like endeouours to the greate

A. iiii. ayde

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ayde and prefermēt of the whole
common wealth, considꝝyng that
their suche deuises shalbee rege-
stered to their perpetuall fame &
renoune. And seeyng that the ar-
tes and craftes, with other like
feates, whose inuentours be con-
tained in this booke, are in this
realme of Englande occupied &
put in daily exercise to the pꝛofet
of many and ease of all menne, it
were in myne opinion bothe a
poynt of detestable vnkyndnes,
and a parte of extreme inhumane-
nite too defraude theim of their
pꝛaïse and perpetuall memorie,
that wer autours of so great be-
nefites to the vniuersall worlde.
For as a beneficiall gift confer-
red to a man that hath nede ther-
of, is of the owne pꝛopꝛe nature
commēdable, so if the receiuer of
that

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that so liberall benigneitee, shew
hymself in mynde inwardly ob-
liuious and forgetfull, or in de-
des outwardly vnthankefull, it
is naturally hated, and as an vn-
naturall vice abhorred.

IN consideracion whereof I
was moued to take in hande too
compile out so well as my lear-
nyng would serue me, in a bryfe
summe suche thynges, as Polydore
Vergile hath copiously gathred to-
gether by muche readdyng, by long
study, & hath wrytten with greate
lernyng, consernyng the inuen-
tours of thynges, to the intent the
autours of suche necessary artes
might not bee forgotten, & Poly-
dore for his greate pain and tra-
uail in colicctyng and celebra-
tyng thesaied artes and sciences
might receiue thākes accordyng
A. v. to

Preface.

too his desertes. And althoughe
the booke translated might haue
been for the diuersitee of matter
profitable: and for the authours
high lernyng laudable, & finally
to a good translatoure commen-
dable, yet in so muche, as for the
greatnes, it should haue been to
the berers greuouse, & for length
to the reders tedious, I thought
it best to omit some parte, not by-
cause any thyng was superflu-
ous, or otherwise wrytten the wel
But for as muche as many thyn-
ges mighte bee taken diuersly,
and other wise then thei wer met.
Therefore I haue not admitted
any thyng in too this abridge-
ment, whereby the reader maie
bee iustely offended, nor haue on
the other syde omitted any suche
sentence that either cōcerned the
title,

Preface.

title, or that mighte in any parte
please or p̄ofet the readers. And
as Polydore in his booke w̄ritten
in latin dooth p̄tende to reple-
nishe & enriche latin menne with
delectaciō and knowlage of thin-
ges delectable & woꝛthie know-
lage, not myndyng to derogate
either any laudable ceremonies,
or to define v̄pō any matter, now
or then beeyng in controuerſie:
euen ſo I muche deſirouſe, accoꝝ-
dyng to the litle talent that God
hath giuen me, to dooe all menne
good, haue translated the ſaied
booke of Polydore into our En-
gliſhe tounge, to the ende, that
alſo artificers and other perſons
not expert in latin, might gather
knowlage and take pleaſure by
the readyng therof.

ALTHOUGH this boke be
but

Preface.

but simple & vnfitte to be presented to your good Maistership yet it seemed of verie right due to bee offered to you bycause you haue been alwaies as the moste parte of mēne reporte and many by experience can testifie, not only enflamed with desire of knowlage of antiquities but also a fauorable supporter of al good lernyng and a verie Mecenas of all towarde wittes. Wherfore I dedicate this booke to your Maistership for the cōfornite of the argument beeyng to your forsaid desire cōrespondēt: In somuche as it conteigneth the originall of all ciuill artes and handecraftes and also the inuentoures of all suche ceremonies as bee vled in the churche. And here playnely maie bee perceiued what the scripture

Præface.

pture of **G D D** commaundeth,
what thynges mennes pollycye
haue diuised for the setting furth
of good order, and what hath
crepte in to the congregacion to
the peruerting of our faith and
seducyng simple people with su-
persticion: as these manyfolde
swarmes of popish religiōs that
here cōmōg vs were not long ago
vled, with other papisticall bag-
gage. And I tooke it to bee my
bonde dewtie to bestowe the first
frutes of my labours (albeit thei
bee verie slender and rude) after
suche sorte, that thei might be, not
onely a continuall monument of
the speciall loue and mynde that
you haue too further the know-
lage of the trueth and abholishe
ignozaunce, hipocrisie, and all o-
ther like painted holines: but also
so

Preface,

so too bee a testimonie of my honest and louyng herte toward all fauozers of good learnyng and most specialli toward your Mastershippe, whose worzhie fame me of pure liuyng and high knowledge doo so extoll, bothe for your alacritee and redinesse in preferring the blessed woozde of God and the sincere setters furthe of thesame, that you nede nothyng the testimonie of my commendacion. Notwithstanding when oportunitie shalbee giuen me, I shall not apere slacke in this behalfe, desirynge you in the meane tyme to take this litle booke into your tuicion, so dooyng you shal bolden and encozage me hercafter to employe moze earnest labour in doying some thyng that maie redownd to your perpetuall

The first Chapiter.

**The originall of the heathen
Goddess.**



H A T

some tyme the spir-
ites of the aire
(whō the scri-
pture calleth
rulers of this
worlde) began
to geue answer-
es of Prophe-

Ephe. vi.

cie out of Images made to resemble
mortall menne, and by their wicked
subteltie did pretend theselles some
tyme to be of the numbere of good spi-
rites, some tyme Goddess celestiall,
and some time the folles of valiaunt
lordes; thei broughte men into suche
errour, and perplexitee, that in short
space thei did all together alienate
mennes hertes from the religiō and
reuerence of the verie God. And for
somuche as their spiritual nature is
subtile, thei vsurped the name of good
Angels. For after the opinion of an-

a. i. tiquitie,

The first booke.

tiquitee, not onely to euery man, but also to euery singuler place and familie were allotted twoo Angelles: Wherof the one wente aboute to en-
Good An: Damage vs: the other with all endea-
gals, uour studied to profite vs. These in-
uaded parricularly euery house, con-
ueighed themselves into mennes bo-
dies, and closly in their entrailes im-
becilled their health, procured disea-
ses, illuded their hertes with fanta-
sticall visions and dreames: And by
suche mischief enforced menne to re-
paire to them for helpe, and enquire
Oracles their oracles and answers, whiche
doubtfull. of purpose had doubtfull vnderstan-
dynges: lest their ignorance should
bee perceiued. By these deceitfull
meanes, thei were so deified, that
What men sundery people after diuerse sortes
were deified. chose them goddes, and with greate
reuerence worshipped them. For su-
che menne, as euery nation had at-
tained any speciall commoditee by: to
the furthetance or gaignyng of
their liuyng, or buylders of citees, or
ladies excellent in chastite, or menne
puissant in armes, were honored for
goddes

goddes as the Egyptians had Isis: the
 Africans Neptune: the Latines Faunus
 nus, the Romanes Quirene, Athens
 Pallas, the Delphians Apollo, the
 Grecians Iupiter, the Assyrians Belus,
 and many countreies had diuerse o-
 ther goddes, & some whiche is shame
 to speke, worshipped brute beastes, &
 tooke them for goddes, by reason
 wherof the Grecians had the opiniō
 that þ goddes had their begynnyng
 of men. And thus when menne with-
 drew their fantasies from imagerie
 to the spirites inuisible, thei perswa-
 ded themselves that there wet many
 goddes, & of no smaller numbze then
 mortall menne.

OF this variete of opinions the
 Philosophers, whiche layng away
 al priuate and publique affaires, em-
 ployed all their studie in tracynge out
 the truth, toke occasion to dispute of
 the nature of goddes diuersely. As
 Thales Milesius, which first serched
 suche maters, saied that god was an
 vnderstandyng, that made and fa-
 shioned all thynges of the water as
 matter preiacent. Pythagoras called

the
 Neptune
 Faunus
 Pallas
 Apollo
 Iupiter.
 Belus.

Opinions of
 the Philoso-
 phers.

Thales.

a.ii. hym

The first booke.

hym aliuely mynd, that pearced and
passed through al thynges, of whom
all liuing creatures receiued their
Cleanthes. life: and Cleanthes defined God to
Anaxagoras. bee the aite. Anaxagoras esteemed
hym to bee an infinite mynde, whi-
Chrysippus. che did moue it selfe, Chrysippus
thoughte he was a naturall power
endued with Bodly reason. Some
were of the opinion that there was
Diagoras. no goddes. As Diagoras and Theo-
dorus affirmed playne there was no
Protagoras. God at al. Protagoras reported that
he knewe no certaintie of þ Goddes,
wherefore the Athenians banished
Epicurus. hym out of their empire. Epicurus
graunted there was a god, but suche
one as was neither liberall, bounte-
ful, nor that had any regard of thin-
ges: that is to saie, God is no God,
but a cruell and unkinde monster. As
Anaximander. anaximander supposed the goddes to
bee borne and not too dye till after
**The Egyp-
tians.** many ages. The Egyprians by cause
of the ancientie of their linage, faine
the Goddes to haue begonne among
them, and that thei were but twoe
and euerlastyng: the Sonne whō thei
called

called Osiris, and the Moone þ was
 named Isis. Notwithstanding La-
 ctācius writeth, that Saturnus was **Saturnus**
 the first father of the goddes, whiche father of the
 begat Iupiter, Iuno, Neptune, Pluto goddes
 and Glauca by his wife Ops. And
 for the benefites that thei shewed to
 their subiectes, thei were deified of
 them. But in suche variete of opini-
 ons it is a thyng difficile too deter-
 mine the first offsprynge of the goddes
 bothe bycause thei bee but vain, and
 also sprong out of mortal humanite.
 And again to speke of god as he is in
 his supernaturall essence is a thyng
 dangerous bycause wee can neither
 behold the resplēdent brightnesse of
 his maiestie with our corporall yies,
 nor with any quickenesse of wit com-
 prehende his infinite mighte, as the
 Poete Simonides did declare verie **Simonides.**
 well: for when he was required of
 king Hiero to shew hym what thing
 and of what sorte God was, he desir-
 ed to haue one daie respite: when he
 asked hym the next daie, he praied
 too haue twoo daies: and so often as
 the kyng enquired of hym an answer
 a.iii. he

To speke of
 the nature of
 God is dan-
 gerous.

The first booke.

he encreased the numbze of the daies
of deliberacion: the kyng meruelynge
that he doubled so many tymes the
daies, enquired why he did so? For þ
more (q he) that I cōsidre the thyng
and muse on it, the more obscure and
intricate it seemeth to me. The whiche
thyng if the Philosophers, whiche
like to blynde warriors wanders
tyng in darkenesse had dooen, they
would not haue diuised so many lies
to offende or displease their creator.
For it is better to be ignorant in the
truth, thē to teache errour. Therefore
to conclude (as Macrobie writeth)
there is but one God, subiecte to no
mutabilite of tyme, euer constant in
one eternite, of all naturall thynges
the cause principal, whiche saierh by
his Prophet Esai, I am God, afore
me there was no other, neither shal
be after me, without begynnyng, one-
ly euerylastyng, of whō Virgill writeth
thus.

One GOD.

Heauen, and earth, and the yvater
large

The bright circle of the heauenly
sphere,

The

The spirite all fostereth; and hath
full charge
Passyng through all, to guyde it
euery vyhere.

AND Plato saith there is but one
God, and affirmeth that this worlde
was created by hym; and was called
God, by cause he geueth frely to men
al thynges good & profitable, and is
of all goodnesse in this worlde the
cause principall, fountein and spryng.

what God is

2 The seconde Chapiter,

The Principles of naturall thynges.



ALBEIT it was conue-
sent to haue begonne this
present treatise of decla-
ryng þ principles of na-
turall creatures, and so
consequently to haue expounded the
originall of the Goddes, for somuche
as thei haue their begynnynge of the
same thynges; yet the reuerence that
I haue to the true God, whiche was
afore al other creatures, moueth me
to begynne at hym as the cause prin-
cipall of the rest. Therefore as con-
cernyng þ causes of thynges, I will

a.iii.

the we

The first booke.

Water is
cause mater
iall.

Fire.
Foure ele-
mentes.

Ayre.

Atomes.

The worlde
was made of
naught.

Shewe first the myndes of the Philo-
sophiers that bee moste probable, un-
till I come to the truthe self. Thales
one of the seven wise men of Grece
holdeth opiniō that water was mat-
ter of all thynges. Contrarye wise
Heracitus an Ephesian and Hyppa-
sus suppose all too bee procreated of
fire. Empedocles saith the foure e-
lementes were the causes of thinges
as Lucretius writeth.

Of vvater, earth, aire, & fyre glede
All thynges naturall duely procede.

Anaximenes thynketh all thynges
to haue their beginnyng of the aire,
Metrodorus affirmeth the vniuersal
worlde to be eternall without begin-
nyng or end. Epicurus one of Democ-
ritus disciples putteth twoo causes
Atomes or Motes & vacuite or empti-
nes, of these he saith, & foure elemē-
tes come. These are the opinions of
the Philosophiers, & were men with-
out & knowlage of god: but (as Mo-
ses & Iosephus record) the scripture
concludeth & God made all thynges
of nothynge in the beginnyng, as Ihd
saith, allthynge was made by hym.
And

And therfore (as Lactātius writeth) let no mā be curious in searchoyng of what stufte God made these great & and wonderful workes, for he fourmed thē all of nothyng by the power of his mightye worde. For as Dauid the Prophete syngeth, he spake the worde and they were made, he gaue cōmandement and they were created. Of the same opinion is Plato in his boke called Tymæus.

Plato.

The third Chapiter.

The procreacyon of man, the diuers
lytee of languages, and diuision
of nations.



THE moost famous writers of natural histories (as Diodorus recordeth) speake of two sōdȝy manners of bitthe: and fyrst stocke of mankynde. For thei whiche contend that the worlde was vngenerate, and without any daunger of corruption, say also that mā hath bene in a certain perpetuite

Two opin-
ions of birth
of man.

a.v.

with

The first booke,

without beginnyng. Of this opinion
on, were Pythagoras, Architas, Xeno-
crates, and Aristotle with other
Peripatetikes, affirmyng that all
things in the world eternal, whiche
haue bene or shall hereafter come to
passe, be by generation endles & with-
out beginnyng, and haue onely a cir-
cuite & course of generations, wherin
bothe the birth & naturall resolucion
of things may be perceyued. Other
that suppose this world had both an
original cause of beyng and shall also
susteyn an ende by putrification, hold
opinion that man had a tyme of his
generacion. For this cause the Egip-
tians reporte that menne were fyrst
borne among them, aswell by reason
of the fruitful rankenes of the soyle,
and seasonableness of the ayre, as by
cause of the ryuer Nilus, whiche, for
the lusty fattenes of the slyme, dothe
procreate diuerse kyndes of beastes,
& hath in it selfe naturally a certeine
power nutritiue. For in the countree
of Thebais Mice be engendered of
the mudde: Wherfore men of those
patties merueil muche, when they be
holde

The seconde
opinion.

The Egyp-
tians opinion
of man.

Mice engendered
of the
mudde.

hold the fore partes of the to þ breast
 walowe & moue sensibly in the mire,
 and the hinder partes as yet nothing
 fashioned but al out of shap. Neuer
 thelesse Psammaticus their kyng, de-
 siring to knowe in what countre men
 were first begottē, deuised this mean
 He caused two yong infantes newe
 borne to be deliuered to his herdmen
 to bee brought vp among his cattell,
 and cōmandded that no man shoulde
 speake any word to them, because he
 would know what word they would
 speake fyrst. Then two yere after,
 when the herdmen opened the doore
 where they were nourished, they stret-
 ched out their handes and cryed Be-
 cos, which in the Phrigians lāguage
 signifieth breade. Thus it was kno-
 wen that the Phrigians were the el-
 dest linage and fyrst borne. The Echi-
 opians, of this coniecture, thynke
 them selves to be the fyrst, because no
 man woulde come out of any other
 place into that region, and they of
 that partye bee by a general consent
 called

The story of
 Psammaticus

Ethiopian
 opinion of
 man.

Aborigines,

The first boke.

called home breadde, and (as Aristotle sayeth) it is probable that those vnder the Meridional equator shuld be the auncientest of al. For seying the heate of the sunne dryeth vp the moisture of the yearth, and hath also of it selfe a power to geue and preserve the life of thynges, it is like that the place whiche marcheth nearest to the sunne shuld bring furth & fyrst liuyng creatures. For that cause Anaximander taught that men fyrst sprong of water and yearth warmed with liue ly heate. Empedocles in a maner confirmeth the same, where he writeth, that euery particular membre was separately made and porcioned of the yearth (as a mother) and so to haue bene compacted & conglutinated by heate and moisture into the perfecte figure and shappe of a man.

Anaximander.

Empedocles.

Democritus.

zeno.

Democritus thinketh menne were fyrst made of water and mudde tempered together. zeno iudgeth the cause of mankynde to haue proceeded of the newe worlde. And menne to be ouely begotten by the ayde and comfort of the diuine fyre, that is the providence

uidens of God. As for the Poetes, Poetes,
 some saie howe man was made out
 of soft claye by Prometheus, some
 say that they sprong of the hard sto-
 nes that Deucalion and Pirrha cast,
 and thus muche of the vaine opinions
 of Bētilite. But to speake the trueth
 (as scripture teacheth) the begin-
 nyng of man was in Juy. For God
 when he had finished the worlde, did
 create the fyrst man Adā of the perth
 in the felde of Damalce, as some
 thinke. Thus Adā made by God ma-
 rryng his wife Eue was auctour and
 begynner of the whole posterite and
 lynage: But for so muche as God for-
 med but one man, and indued him w
 one kind of speche onely to vtter and
 declare the thynges that he concey-
 ueth in his mynde: men perchaunce
 wyl meruelle, what the cause should
 be that there be at this daye so many
 diuerse lāguages, that accordyng to
 the varietee of countries there be so
 dyr speches. And therfore I thought
 it cōuenient to shew the occasion of
 same. What tyme Nemroth the sōne
 of Cham that was sonne to Noe, af-
 ter

God made
man.

Adam the
first man.

Diuersities
of speches.

The first booke.

Religion.

Babilon.

Division of
nations.

Sonnes of
Noe.

ter the vniuersal flud went about to
withdraue men (whiche dreade the
daunger of drouning) from the feare
of God, supposyng all their hope to
consist in their owne might & power,
persuaded them to buylde a towre of
suche altitude, that the water should
not be hable to ouer flowe it.

Whilist they were thus earnestly oc-
cupied aboute their enterpryse, God
deuided their speches in suche sorte,
that one of them coulde not perceyue
another by reason of the discord and
disagreyng of their languages. And
thus began the diuersytye of tonges
that we vse & haue now. The same
occasyn was that the posterities of
Noe were dispersed and scattered a
broad. For when one could not un-
derstand anothers language, it came
to passe that euery man departed in-
to sundry prouinces and countreys, &
there named places wherof they had
the gouernance, & also cities, whiche
they builded, after their owne names
as Eusebius testifyeth. The sonnes
of Noe were Sem, Cham, and Ia-
phet. The yAue of Sem was Elam
wherof

Wherof the Elamites came. Assur, of
whom the Assyrians were named. Af
phaxad was auctor of the Arabians
and Lud of the Lidians: the children
of Cham were Chus that named the
Ethiopians, and Mesre the beginner
of the Egyptians. Chanaan of whom
the Canaanites had the name: the li
nage of Chus was Saba wherof the
Sabees came, & Euila auctor of the
Euelites. And semblably we must be
leue that of them came al other nati
ons and people of the world, whiche
be now in so great nombre, that they
cannot easely be nombred & counted.

The fourth Chapter.

The beginnyng of mariage and sondry
rightes of the same.



So after that he had ful
ly accomplished, and per
fectly polished the world
and the rest of his creatu
res were in their kind cō
summate, then (as Moyses teacheth)
made man last of all, to be lord and
souereigne of the whole bodie of the
world

The first booke.

**Institution
of wedlocke.**

**Marriage orde-
ganne in Pa-
radise.**

Larops.

**The maners
of diuerse na-
tions in ma-
riages.**

world, as one to whom the other his worke should be subiect in obedience bycause he was fashyoned after his owne lykenes. And lest so worthye a creature should by death peryshe, or the world might want his gouernour and ruler, it lyked him to make woman out of the bodye of man, and so with the bond of matrimony combined them together, & they should not lyue after the maner of brut beastes: Therfore hath God ioyned Adam & Eue in mariage in Paradise afore they knewe sinne, that by the cōgregation and company of these two sexes and kyndes, their yssue might be enlarged & replenishe the whole world. In this sorte was matrimony instituted, albeit antiquitee feyneth Cecrops kyng of the Athens to haue ordeyned matrimony, for whiche cause he was reported to haue had two faces. But all countries dyd not entre like bond of matrimony, nether kept it after one fashon. For the Numidians, Egyptians, Indians, Hebrewes, Persians, Parthians, Thracians, and almost all the Barbarians, euery

Every one according to his substance
 married wyfes, some .x. some mo. The
 Scythians, the Scottes, and Atheni-
 ens vsed their chyldren and wyfes in
 common, and occupied with them a-
 brode openly lyke beastes. The Ma-
 ssagres married euery one a wyfe but
 they vsed the commonly. Among Ara-
 bians it is the maner that al kynsmen
 shoulde haue but one wyfe, & he that
 came to meddle with her, shoulde set
 his staffe at the doore: for their custo-
 me was to bere a staffe, albeit they ley
 euery night by the eldest: by this me-
 anes they were all brethren. An ad-
 uouterer was there condemned to
 death, whych was perceiued by this
 if he were of another familie or kyn-
 red. Wher chaunced on a time a stra-
 unge thyng worthy to be had in me-
 moire, there was a certayne kynges
 daughter of excellent beutie, whych
 had. xv. brethren, that lored her all
 interely well, and vsed therefore one
 after another to resorte and compa-
 ny wyth her: she beganne by suche
 dayly dalliaunce to be wery of theyr
 wanton company, and deuised thys

Massagres.

Arabians.

Punishment
for aduouterer

A story.

The first booke.

feate, she prepared stauers lyke her
brothers stauers, and bi and bi, as one
was gone, she set a staffe at the doore
lyke to hys, and by that disceite the
other when they came too the doore,
supposyng one to be wythin pleased
no further: and it fortunied on a daye
when they were all together in the
court, one of them departed from the
other and repaired to her house, and
when he espied a staffe at the gate,
thynkyng it too be some aduouterer,
for he was assured that he lefte hys
brethren in the court, he came to his
father and accused hys syster of ad-
uouterie: but when the matter was
known, it was perceiued, that he had
falselye claudered her. The Assiri-
ans & the Babilonians bought theyr
wyues in open market at a common
price, whiche custome among the Sa-
racens and Arabiens yet styl remay-
neth. The Namasones when they be
first married, vse to suffer their wyfes
the first nyght to lye with al her ge-
stes, in the worshyp of Venus, & from
thencefurth they kepe theym selues
chast, and pure of luyng. A certayn
people

Signe of
wyues.

As masons,

people of the Carthagens, whyche
border on Egypt, were wont to offe
suche maydes as shoulde bee married
to the kyng of that region, to deflour
whom it pleased hym. In Scotland **The vse of**
also the vsage was that the Lorde of **Scotland,**
the soyle shoulde lye wyth the bryde
afore her husbände: but for so muche
as it was unsitting to be frequented
amonge chrystians, their kyng Mal- **Malcolme**
colme the. iii. of that name aboute **kyng of the**
the yere of our Lorde. M. xcix. did a- **Scottes,**
bolyshe that beastly abhominatiō, &
ordayned that euery mayde shoulde
geue the Lorde for the redemption of
her maydenhedd a crowne of golde.
Some people liued single, as certain **Singelifiers**
nations called Crista & Esseni amōg
the Hebrues, whych dyd abhorre the
calamities and trouble in Mariage.
Wedlocke was obserued syncerelye
and reuerently of the Romaines tyll **Deuozement**
deuozement began, which, although
it be an occasion that women shoulde
more earnestlye kepe their chastitie,
yet our religion doth scarcely permit
it. One Spurius Carnilius, the yere **Spurius.**
after the cite was founded. **CCCC** **Carnilius**
b. ii. xxi

The first booke.

Moses of
dayned de-
uormentes.

Rites of ma-
ryages.

xxii (Marcus Pomponius and Caius Papirius beyng consules) fyrste sued a deuorice fro hys wyfe, because she was barren: for whych facte albeit he toke openlie anothe afore the censoures that he dyd it because too haue issue, yet he was among the common sorte cuyl spoken of. This decree of deuorcyng was take out of the lawes of Moses, whych made y first constitution of that matter, yet was there thys dyfference, for by Moses it was only lawfull for the husband to forsake hys wyfe, but the Romans decree gaue them both lyke liberty. The rites of Maryage were dyuerse in Rome, y maner was that two chyldeene should lead the byde and another beate afore her a torche of whyte thorne in worshyppe of Ceres, that lyke as she wyth fruytes of the yearth dothe noysshemennue: so the newe Byde lyke an housewyfe should bryng vp her chyliden. Which maner is vled in Englande sauyng that in stead of the torch, theris borne her a base of siluer or gold before. A garlande also of corne eares was set

set on her head: or elles she bare it in
 her hande, or if that were not, when
 she came home wheate was scatered
 abroad euer her hedde in tokenyng
 of plentie and fruytfulnesse. Also a-
 fore she came too bedde too her hus-
 bande fyre and Water were geuen
 her, whiche haue powre too purghe
 and clense: sygnifyng there by that
 she shoulde bee chaste and honeste of
 her body. Ther wer besides these di-
 uerse ryles which I omitt. The mai-
 des of Grece and Rome (as it maye
 appeare by Homere and Catullus)
 vsed customablie to gyde theyr pre-
 uitie wyth a lase or swathell tyll the
 daye of theyr Maryage. The Bryde
 anoynted the poostes of the doores
 wyth swynes grease, because she
 thought by that meanes to dryue a-
 waye all misfortune, wherof she had
 her name in Latyn*. Nether myght
 she step ouer the thresholde but must
 be borne ouer, to declare that she lo-
 seth her Virginitie vntwyllynglye,
 wyth many other superstitious cere-
 monies whiche be to long to reherse.

Fyre and wa-
 ter geuen in
 token of cha-
 stite.

Maydes of
 Rome and
 Grece.

Uxor ab vn-
 gendo.

The first booke.
The. v. Chapiter.

The institucion of religyon and who
 worshipped goddes fyrst with sacrifices

Occasion of
 Idolatry.



Images of
 kynges.

It is no doubte but men
 which at the fyrst wyth
 out anye gouernoure led
 an vplandysh and a rude
 maner of lyfe, dyd hygh-
 lye auauance in honoure and prayles
 theyr fyrst kynges: and by þ perswa-
 sion of the deuill, ether for theyr won-
 derful mālines and vertue, or to flat-
 ter the condicion of theyr dygnitie,
 or for some special benefyte that thei
 receiued by them, magnified them as
 goddes. Wherbi it came to passe that
 kynges, beyng welbeloued of theyr
 people, leste a greate desyre and fer-
 uentnes of them selues among theyr
 subiectes and posteritie: by reasonne
 whereof mē made Images of them,
 to take a comfortable pleasure of the
 beholding of theym: Afterward be-
 cause to encourage men to vertue and
 cheualtry, they reuerenced the as god-
 des, for euery valiant corage woulde
 in more alacrite enterpryse dāgerous
 aduen-

Aduentures for the common weale
 when they perceyued the noble actres
 of worthy and puyſant men, to be re-
 compensated with honoure and laude
 of the immortal goddes. Thus tem-
 ples beganne fyrſt to be buylded, and
 newe ſeruite of the goddes, by the or-
 dinaunce of Meliſſus, in the tyme of
 Iupiter, or not long afore. Albeit
 that the trueth & verye original may
 be abſolutely knownen, let vs appoint
 the cuſtome of idolatrye to haue be-
 gonne in the tyme of Belus kyng of
 the Aſſyrians, whiche reigned in the
 thre M. C. lxxx. yere of the worlde,
 whom the Babylonians fyrſt wor-
 ſhipped for a God, and ſet vp an Im-
 age of him and therfore thei that
 thynke idolatrye hath endured from
 the beginnyng of the worlde are
 deceyued. Herodotus ſayeth that
 the Egyptians fyrſt buylded alters,
 temples, Images and made ſacrifi-
 ce to the goddes, and after taught
 them to ſtraungers. Some ſuppoſe
 that Mercurie ſhewed with what
 ceremonies goddes ſhould be honou-
 red, ſome ſay it was deuſed by
 b. iii. kyng

Meliſſus.

Belus.

The first booke.

Ethiopians.

kyng Nunapompilius. Diodorus thynketh that the Echyopians dyd institute the rytes of sacrificyng to the goddes, whiche thing Homere in his Ilias wytnesseth, wher he telleth howe Jupiter and the other goddes went into Ethiopia to the oblacions that were customably made there, & also repared thither to feele the fragrant odours, that perfumed fro the sacrifices. And the Ethiopians receiued for a reward of their holines, that they should neuer be conquered, but euer liue in libertie, without any bondage. Lactantius affirmeth, that Melissus kyng of Crete dyd fyrst sacrifice, and ordeyned other solempne sightes in the ceremonies of their goddes. In Italye Ianus & his sone Faunus appointed sacrifices to Saturne, and after them king Numa set by a newe religion. Cadmus out of Phenice, and Orpheus out of Trace brought fyrst into Grece the mysteries, solempnyties, dedicatyng of Images, and hymnes of the goddes.

Ianus.

Cadmus.
Orpheus.

Cecrops.

Albeit Herodotus sayeth that Cecrops kyng of Athens sette all suche constitucions and ordinauntes out of Egypte

Egypt into Grece, and fyrst inuoca-
ted Iupiter, founded Images, set vp
alters, and offered sacrifices, that
were neuer sene before in Grece. But
to God almighty, whō we christians Cain.
honor and serue Cain and Abel fyrst Abel.
offered, and Enos first called vpon the Enos.
name of God.

The sixt Chapter.

Who founde the letters, and
the nombre of them.



LETTERS, wherein is Letters.
conteyned the treasure
of memory, and by whō
thynges notable be pre-
serued in freshe remem-
braunce, after the opinion of Diodo- Diodorus.
rus,, were founde by Mercury in E-
gypt, yet some say one Menō an Egip Menon
tian deuised them, but in stead of the The Egyptis
letters they of Egypt vled to signify ans letters.
and declare the ententes and concep-
tes of their mindes by the figures of
beastes, fishes, foules, and trees. Plin- Plinie.
ie sayeth, he euer thought that the
Assirians excogitated the letters, Cadmus
whiche Cadmus brought out of Phe found. rrt.
b.b. nice letters.

The first booke.

Palamedes
added foure
letters.

Epicarmus.

Cadmus.

Eumolphus.

Moses.

nice into Grece, which were but. xvi.
 in nombre A. b. c. d. e. f. g. i. l. m. n.
 o. p. r. s. t. v. to these Palamedes ad-
 ded at the battail of Troie other. iiii.
 θ. ξ. φ. υ. Simonides found as many
 ϗ. ζ. η. ω. Whose power it cōteyned
 in our letters. Aristotle sayeth there
 were. xviii. of y^e olde α. β. γ. δ. ε. ζ.
 ι. κ. λ. μ. ν. ο. π. ρ. σ. τ. υ. φ. and
 that Epicarmus put to the other two
 θ. and ω. Hermolaus supposeth he
 put to γ. Herodorus writeth howe y^e
 the Pheniciens that came with Cad-
 mus to inhabite Thebes, brought let-
 ters into Grece, whiche were neuer
 sene in vse there afore tyme. Some
 thinke the Ethiopians inuēted them,
 and then taught them to the Egypti-
 ans, that were one of they^r p^rinces.
 But Eumolphus telleth vnfaignedly
 that y^e beginnyng of letters dyd p^rcede
 of Moses, whiche reignyng lōg afore
 Cadmus dayes, taught the Jewes y^e
 letters, & thence y^e Pheniciens recei-
 ued the, & the Grekes learned of the.
 Which thynge is cōformable to y^e say-
 yng of Plinie afore rehearsed, for Iury

The first booke. Pol.xiiii.

is a part of Syria, & the Jewes be Sy-
rians. Neuerthelesse I fynde by Iosephus
that writyng was afore Noe his
flud, for the sonnes of Seth wrote in
two pyllars, one of brycke & another
of stoon, the science of Astronomie,
wherof that of stoon, in þe tyme of Iosephus
remayned in Firia. ¶ Philo
ascribeth the inuention of the to Abra-
ham, whiche was elder then Moses,
albeit I had rather assigne to Sethes
childre the beginning of writyng.

Sonnes of
Seth found
the letters.

As for the Hebreue letters whiche
be now, after the mynd of s. Jerome
were but newely inuented, & deuised
by Esdras: for afore that tyme, þe He-
brewes & Samarites vsed all one car-
acters and print of theyr letters.

The olde Greke letters the same þe
the Romaynes vse now, as Plinie co-
lectureth by acertaine brassen table þe
came fro Delphos, whiche was dedi-
cated and haged vp in a library in the
temple of Minerue at Rome in histime
They were brought into Italye by
Euander and the Archediens whi-
che came into Italye to inhabite ther
as OVIDE telleth in hye booke

Hebreue let-
ters.

Euandre.
brought let-
ters into
Italye.

De fastis

The first booke.

Demaratus
taught the
etrurians let-
ters.

The letter f.
was taken
of the Ayolians.

f. for v. cons-
nant.

Defastis. The Hetruscans had also
forme of letters by them selves, where
in the youth of Rome was instructed
as wel as in þ Breke letters, which
one Demaratus a Corinthian taught
the Hetrurians. And like as the Gre-
cians, had enlarged the nombre of
thtyr letters, so the Italians folow-
yng theyr example put to theyr s, f, k,
q, x, y, z, h. whiche h. is no letter, but
a signe of asperation f. they receiued
of the Ayolians, whiche both amōg
the olde Romaynes & Ayolians had
the same, sound, & pronounciation þ. p.
with an asperacion hath, whiche we
vse in writyng Breke wordes. And
afterward Claudius Cæsar, as Quin-
tiliane writeth, appointed þ it shuld
be taken in the place of v. consonant
as fulgus for vulgus, fixit for vixit.
And euen so our Englishmen vse to
speake in Ætrec, for they say finger
for viueger, feale for veale, & cōtrary
wise a bore for fore, voure for foure.
And by processe of tyme it was vsed
for p h. in Latyn wordes .k. was
borowed of the Brekes, but no good
authoure vseth it in writyng Latyn
q. was

q. was added bycause it hath a groſſe q. letter, ſet ſounde then c. The letter x. wee x. letter had alſo out of Brece, although (as Quintiliane ſudgeth) we might well forbere it, in ſomuche þ thei vſed for it either cs. or gs. Likewise y. and z. wer ſet from the Breccians & be vſed of vs onely to write Breke wooordes.

20 The. vii. Chapter.

The inuencion of Grammer.



NEXT E the letters, the Inuencion of Grammer muſt ordinarily ſuccede, bothe bycause it is the foundation and ground wherō al other ſciēces reſt: & alſo for as muche as it taketh þ name of letters. For Grāma in Breke ſignifieth a letter in Engliſh. Grāmer is an art þ dooth conſiſt in ſpeakyng and wrytyng without faulte, ſo that euery woorde haue his deue letters, and is diuided, after the mynde of Quintiliane, into two partes: the waie to ſpeake congrutte, and declarpyng of Poetes. As Tully wryterh, ther is required in gramariens, the declaraciō of Poetes, the knowlage of hystories expoſicion

Two partes
of grammer.

The first booke.

Epicurus
taught gram
mer firste.

Crates
taught gram
mer in Rome

erposition of woordes, and a certain
utteraunce of pronounciacion. It had
the begynnyng of markyng and ob-
seruyng what was moſte fitte or vn-
ſittyng in communicacion, whiche
thyng menne counterſetting in their
ſpeache made this arte, even as Rhet-
orike was perceiued. For it is the
duetie bothe of Grammariens and o-
rators to haue a regarde & respecte
how too ſpeake. Hermippus ſaith
that Epicurus firſte taught the arte
of Grammer, and Plato eſpied and
perceiued firſt the commoditee & pro-
fette of it. In Rome it was nothyng
eſtemed till one Crates Malotes was
ſent by kyng Attalus to the ſenate to
teache it betwene the ſeconde & third
battailles of Punike, a litle afore the
death of Ennius & Poete. It is of all
other ſciences the moſte ſpeciall, for
it ſheweth a meane & waie to attain
al the reſt of the faculties and artes.
Neither can a manne come or attain
to any excellencie in any arte, unleſſe
he haue firſt his principles of gram-
mer perfectly knowen, and thorough-
ly perceiued.

THERFORE in olde tyme
grammas

grammarians were called Judges & followers of al other writers, and for that cause thei were called Critici. In this excelled Didimus and Antonius Enipho, whose schole Marcus Cicero resorted vnto diuerse tymes, after his affaires of the lawe were ended: Nigidius Figulus, Marcus Varro, Marcus Valerius Probus, & the arrogante Palemon with many other. Of the Grekes Aristarchus, Aristotle, and Theodoces wer chief.

Antonius Enipho a schole master

☞ The. viii. Chapiter.

Of Poetrie, and metre, and sundery kyndes of the same.



POETRIE is a good Poetrie, ly arte: as well by cause no other discipline can bee perceiued, excepte a manne study it vehemently, for it comprehendeth al other sciences: as for that where other faculties bee deuised by the piengnace of a mannes witte, this arte onely is geuen of nature by a diuine inspiration, without whiche Democritus affirmed ther could neuer bee excellent Poete: for it proceedeth

The first booke.

Poetes bee
called holy of
Ennius.

Hebrues wer
autours of
Poetry.

Moses.

Dauid.

The Psalter
of Dauid.

procedeth not of art or preceptes, but
of a naturall inspiracion, and spiri-
tuall power. And therefore Ennius
called Poetes holie, bycause thei bee
by a special prerogative commended
and praised to vs of GOD. The be-
gynnyng of this arte is verie ancient
and as Eusebius saith, it florished
first among the Hebrues, that were
long afore the Grekes. For Moses
the great capitain of þe Jewes, what
tyme he led theim out of Egipte into
the land of promesse, passyng the red
sea, whiche by þe power of God gaue
place to theim, inspired by the holie
ghoste made a song of Exameter ver-
ses, to redre thanks to God for that
benefite. And Dauid the holie Pro-
phet of god, after he was dispatched
of all his affaires of warre, and esca-
ped the assaultes and daungers of
treason, liuyng in greate peace, deuiz-
ed many pleasaunt balades and tu-
neable Hymnes, of the praise of god
in sundery kyndes of meter. For as
sainct Hierome saith, the Psalter of
Dauid goeth in as good numbre and
measures, as either þe Greke Pinda-
rus, or þe Latine Horacius, some tyme
in

The first booke. Fol.xvii

in Alcaeus numbers, sumtyme in the
meter of Sappho, some tyme w halfe
measures. What is godlyer then the
song of Moses in Deutonomie and
of Esaias? more aunciente the Salo
mon? more perfect then Iob? And we
may worthely ascrib the inuention
of it to the Hebrues, but in dede Or
pheus and Linus, and after theym
Homere and Hesiodus dyd first po
lyshe and adorne the Arte wth all
kynd of furniture. The Romanes re
ceiued it not tyll of latter tyme, for
Liuius Andronicus (as Tulli writ
teth) cccc. xiii. yere after the Cytie
was buylded, Caius Claudius, Cene
to & Marcus Tuditanus beyng con
sulles, sett furth the fyrste Enterlude
or fable a yere before Ennius was
borne. Afore those dayes it was had
in suche dyspyte, that if one had pro
fessed hymselfe to be Apoete, he was
take for a murderet or ruffian. The
begynner of meter was God, whych
proportioned the world, with all the
contentes of the same, with a certai
order, as it were a meter, for there is
none (as Pythagoras taughte) that
douteth, but that there is in thynges
c.i heuently

Salomon
Iob

Orpheus.
Liuius.

Liuius andro
nicus.

The worlde
was made by
meter.

The first booke.

Dyuerse kin-
des of meter.

Heroical
verse.

Archilocus
founde iamb^s

Daphnis
founde & the
verdes carols

heuenly and earthely a kynde of ha-
mony, and onles it were gouerned,
wyth a formall concorde and dyscri-
bed number, howe could it long con-
tinue? Al other instrumētes, that we
occuppe, be all fashioned by a maner
of measure. And Diodorus assigneth
the inuention of Meter, whyche the
Poetes, fulfylled with a spirituall
influence, vse in theyr woorkes, too
Iupiter as too almyghtie GOD. Of
Meters there be dyuers kindes, that
haue theyr name, either of the thyng
that is dyscrybed therein, as heroical
meter is so called of the valiaunt
deades of armes of noble men, that
be conteyned in it, wherein also Ap-
ollo gaue his Oracles, therfore Pli-
nie sayth we haue that Meter of Pi-
thius Oracle: or of the inuentoure
as Esclepiadical or of the quantitie
as Iambus, because it standeth of a
shorte and a longe, whiche Archilo-
cus founde fyrst, or of the number of
feete, as Exameter and Pentameter,
whiche is also called Elegiacal the
sheppe heardees songes, Daphnis the
sonne of Mercurie founde, and other
dwylded other songes, whyche I let
passe

The first booke. Fol. xviij
passe for my purpose is only to speke
of the Inuentours of the Meter, and
not to persecute the particulers.

20 The. ix. Chapter.

The begynnynge of Tragedies, co-
medies, Satyres, and newe comedies.



TRAGEDIES and co-
medies had their begyn-
ning of the oblations (as
Diodorus writeth) whi-
che in olde tyme men de-
uoutly offered for their fruytes too
Bacchus. For as the aulters were
kyndeled wpth fyre, and the Goate
leyed on it, the quyre in honoure of
Bacchus souge thys Meter called
a Tragedie. It was named so, ei-
ther because a Goate, which in Greke
is called Tragos was the rewarde
appoynted for hym that was author
of the song, or because a Goate, whi-
che is noyefull to the vyues, wher-
of Bacchus was fyrst inuentour was
sacrificed to Liber: or of the groun-
des or dregges, whiche in Greke is
called Tryx, wpth the whiche stage
players vsed to paynte theyr face,

Tragedies,

Τραγωδία

Τρυγ

The first booke.

**Mytters were
founde by
Eschilus.**

**Famous tra-
gidies**

ΚΑΜΘ
ΚΟΜΗ
ΩΔΗ

A Tragicdie.

A comedie

foze that Eschilus diuised visers. The
begynner of them, after the mynd of
Horace, was Thespis: albeit, Quinti-
ilianus saith Eschilus set forth first
openlye tragedies afore anye other,
Sopocles and Euripides dyd furnish
them more galantly. In Rome Liui-
us Andronicus made the fyrst Tra-
gidie, wherein Accius, Pacuuius, O-
uidius and Seneca excelled. The co-
medes began what tyme (the Athe-
niens beyng not yet assembled into þ
Cytie) the youth of that countrey vsed
to syng solempne verses at feastes a-
bode in the villages, and hygh wait-
es for to get monye, they were so na-
med of the Breke worde Comos for
bankettyng or Come a strete, and O-
de a song. Albeit it is vncertayne a-
mong the Grecians who founde it
fyrst. In thys kynde of wrytyng Ari-
stophanes, Eupolis & Cratinus bare
the price: of the Romanes, Liuius An-
dronicus founde it fyrst. In a Tragi-
dic noble personages as Lordes Du-
kes Kynges and Emperours be bro-
ught in, wryth an hygh stile: In a co-
medie, amorous dalliaunce, matters
of loue, and deflowryng of maydes be
contay

contained. Heuynes is appoynted vnto a Tragicdie: and therefore, when king Archilaus desired Euripides to wryte a Tragydye of hym he denied Archelaus, it, wysshyng that neuer suche thyng shoulde chaunce too hym, as shoulde be worthy of a Tragedie, for it hath euer a myserable ende, and a Comodie hath a ioyfull ende. A Satyre is a poesy rebukyng vyces wharpeye not regardyng anye personnes There be two kyndes of Satyres, the one is both among the Grekes and Romanes of aunciente tyme vsed, for the dyuersytie of Meters muche lyke a Comodi, sayyng that it is more wanton. Demetrius of Tharsus, and one Menippus a bondeman, whom Marcus Varro did counterfeite, wer wryters in thys kynde. The seconde manner of Satires is verpe railyng, onely ordeyned to rebuke vyce, and deuysed of the Romaynes vppon thys occasion. Whē the Poetes, that wrot the olde Comodies, vsed to handle for theyr argumentes, not onely sayned matters, but also thynges done in dede, whiche although at the fyrst lybertye of it was tollerable, yet afterwarde, it the old Satires

A Satyre.

Two sortes of Satires.

The first booke.

New Comedies.

Menander.

Satirists where
of they were
named.

fortuned by reason that thei inuey-
hed so liberally, and largely, at their
pleasure agaynst euey mā, that ther
was a law made, that no man should
frome thencefurth reprechende anye
man by name. Then the Romanes in
the place of those Comedies substitu-
ted such Satyres, as thei had newly
imagined. Then also began the new
Comedie, which concerneth general-
ly all men of meane estate: and hath
lesse bitternes and railyng, but more
pleasauntnes and pastime for the au-
ditours. Of this Menander and Phis-
lemon were autours, whych as wa-
ged all the crabbednesse of the olde
writynge. Of them learned Cicili-
us, Neuius, Plautus, and Terentius,
the fourme to compyle Comedies, al-
beit (as Quintiliane sayth) they vn-
neth attayned to the least portion of
their patrone, because the Latin tong
is not so fyt to receiue the ornamen-
tes of eloquencie, as the Greke tong
is. The Satyres had theyr name of
byplandyng the goddes, that were rude
lastitious, and wanton of behauour.
In this fourme of writing Lucilius
Horatius, Persius, Inuenalis, obtai-
ned

ned greate fame and prayse.

22 The. x. Chapter.

The deuilers of Hystories Prose
and Rhetorike.



HYSTORIES of al o-
ther wryttinges be moost *Hystories*
commendable, because it
infourmeth all sortes of
people with notable ex-
amples of liuing, and doth excite no-
ble men to ensue suche activite in en-
terprises as they reade to haue bene
doone by their auncestours, and also
discorageth & deborteth wycked per-
sons from attemptyng of any havy-
nouse dede or cryme, knowyng that
such actes shalbe registred in perpe-
tual memory to the prayse or reproch
of the doers, accordyng to the desert
of their endeuours. Plinie wryteth
that Cadmus Milesius fyrste wrote *Cadmus wrote
the story of
Cyrus.*
hystories among the Grecians, whi-
che contened y^e Bestes of Cyrus king
of Persia. Albeit, Iosephus suppo-
seth it too bee moare probable that
Hystories were begon by the old wri-
ters of the Hebrewes as in the tyme of

c.iii

Moses

The first booke.

**Moses dyd
write the first
 storie.**

**Prestes of
Egypt wrote
 stories.**

Pheresides.

Prose.

**Greke stories
Latyn stories**

Moses whiche wrote the lynes of
manye of the eldest Hebrewes and the
creation of the worlde: or elles to the
priestes of Egypt and Babilon. For
the Egyptians & Babilonians .haue
bene of longest continuance verye
dylgente in settynge furthe thynges
in writynge, insomuch, that they: pri-
estes were specially appointed to ap-
plye theym selues to that purpose of
puttynge in writynge suche thynges
as were worthy to be had in memory
As concernynge the fyrste wyrters of
prose, I cannot holde wyth Plinie,
whiche sayth Pheresides a Syrian
wrote fyrst prose in the tyme of kynge
Sirus. For it is no doubt but he that
wrote hystories, wrote also prose first
and Pheresides was long after Mo-
ses, whych was .cccccc. lxxviii. ye-
res afore Ioathan king of the Jewes
In whose tyme the Olimpiades be-
ganne, and thys Pheresides (as Eu-
sebius wyrteth) was but in the tyme
of the fyrst Olimpiade. Of the Gre-
tians Xenophon, Thusidites, Hero-
dorus, Theopompus, flozished most
in writynge histories of the Romanes
Titus Liuius, and Caius Crispus Sa-
lustius

Iustius with dyuerse other were had
in hyghe estimation. Afore that tyme
thei vſed Annals or Cronicles, whiche
contayne onelye the geastes and
factes of euerie daye ſeuerally. The
firſt office of an hſtoriographer is to
write no lye, the ſeconde that he ſhal
conzell no truch, for ſauoure, diſplea-
ſure, or feare. The perfection of an
hſtorie reſteth in matter and wordes
The order of the matter requyret,
obſeruaunce of tymes, deſcriptions
of places, the maners, lyues of men,
theyr behauiours, purpoſes, occaſions
dedes, ſaiynges, casualtes, acheuy-
nges, and finyſhyng of thynges. The
tenour of the wordes asketh a breſe
perſpicuite and ſyncere truth, wyth
moderate and pleaſeable ornamentes

We may be ſure that by and by af-
ter men were formed, they receiued
of God the vſe of ſpeech, wherein what
tyme they perſeived ſome wordes to
be profitable, and ſome hurtefull in
vtterynge of them: they appoynted
and gathered an Arte of ſprache, or
communication called Rethorpycke,
Whych (as Diodorus dothe ſaye:)
was inuented by Mercurie: but Ari-

Rethorpycke.

Mercurie

The first booke.

Empedocles. Aristotle affirmeth that Empedocles was fyrste autoure of the Oratorial arte. In Rome this feate of eloquence was neuer forbydden, but in proceſſe (as it was perceiued to be profitable and honeſt) was had in ſuche eſtimation, and ſo manye, partlye for theyr defence, partly for glorie and ambitio, employed their ſtudies in it with ſuche endeuour, that verie manye of the ignobilitie were promoted into the degree of Senatours, and atcheiued muche worſhypp by it. Corax, & Thyſias, being Sicilians gaue fyrſt preceptes in writing of this Science And theyr countremanne Leontinus Gorgias ſucceded them. Demosthenes of the Gretians was pryncipal, of the Romanes, Tullius Cicero had no ſclowe. Nowe as touchyng the effect and propertie of it, ther bee in it (as Cicero writeth) fiue partes, fyrſt to inuente ſuffe of matter to ſpeake, then formably to ordre hyſ deuyſes, nexte too polyſhe it and furnyſhe it with elegance of termes, and picked wordes: and to haue it in perfect memorie, and laſt of all to viter it with comely geſture, in ſuche ſorte that it deſyrt

Corax and
Thyſias gaue
rules of Rhetorike.
Demosthenes.
Cicero.

Partes of
Rhetorike.

delyte, for it conueniente treatables,
nes, teache, and playnely declare the
thyng, and moue affections of pitie
and fauour in the hertes of Iudges
or if the cause permytte, or tyme re-
quire, to excite a chearfull laughyng
and abandone graue seueritie. In
termes of them that practise this fa-
cultie, we haue thys difference: wee
cal him that defendeth matters, and
pleadeth causes an Oratour, a Rhetoricien,
is he that teachethe or professeth to be a
scolemaister in that art
A declamatour is he that is occupied
in fayned causes, either for his owne
exercyse, or to instruct other therby.

Oratoure
Rhetoricien.

Declamator.

The .xi. Chapter.

Who founde Musyke, and what
efficacie it is of in humayne
affayres.



MUSYKE, by the testi-
monie of auncient Po-
etes, is verie antiquie
for Orpheus and Li-
nus bothe borne of the
lynnage of the goddes
were verie excellent Musicians. And
because

Orpheus.

The first booke.

because the one by the swetnesse of
hys armonie, dilimited and modifi-
ed the grosse hartes, and rude myn-
des of menne, it was fayned that he
made the wylde beastes, as Lyons
and Tygres to folowe hym: And the
praysynges of goddes valiaunt pro-
wes, and dedes of armes of Lordes
were bled to be song wyth Lutes at
the royal feastes, as Iopas in Virgil
and Demodocus in Homere beare
wytnes. The fynder of Musycke as
Plini supposeth was Amphion the
sone of Iupiter by Antiope. The Cre-
tinus ascribe the fynding of it to Di-
onisius. Eusebius saith that Zephus
and Amphion, whyche were in Cad-
mus dayes, inuented Musycke: Soli-
nus contendeth that the study of this
arte came out of Crete, and was per-
ceiued by the ryngyng & shrill sound
of brasse, and so broughte and tradu-
ced into numbers and measures. Po-
lybius affirmeth that it came from
Atchadiens, whyche haue an excea-
dyng minde to that science, and Dio-
dorus wyrteth that Marcuri founde
the concordes of syngyng. Albeit, it
is lyke that these onelye were the
first

Fynders of
musike after
Diuers au-
thours.

Dionisius.
Zephus Am-
phion.

Atchadiens.

Mercury
found the co-
cordes.

fyrst letters out of it in Grece of late
 tyme, for Iosephus telleth that Tu-
 balcain an Hebrue the sonne of La-
 mech, whych was manye ages afore
 them, vled much to syng to the Psal-
 trie and Lute, notwithstanding who
 was fyrst procuter of it, and when it
 was founde, it is yet vncertayne, for
 it semeth too haue bene geuen of na-
 ture to mankynde at the begynnyng
 for a specyall rewarde, to myttigate
 the cruell paynes, wherein man is be-
 wrapped and compassed on all han-
 des, for a chylde newe borne ceaseth
 of hys lamentable cry at the singing
 and lullyng of hys nurse. In al kind
 of labours song is comfortable, the
 Saliman, the Plowman, the carter,
 & carper ease the tediousnes of theyr
 labour and iourneye with carolyn-
 ges, leies & whyslyng: yea, the brute
 beastes bedelighted wyth songs and
 noyses, as Mules with belles, hor-
 ses wyth trompettes and shalmes ar-
 of a fleatler stomahe to their appoi-
 nted ministrye, And of whom I pray
 you learned the Byrdes theyr diuer-
 sitie of tunes? Who taught the nygh-
 tyngale so sondrye nootes? Dought-
 les

Tubalcain.

Nature gaue
musyke to meLabourers
passe the time
wyth songes

The first booke.

Musike maketh men effeminate.

Socrates.

Themistocles.

Salimertis Dauid.

lesse euen nature was of this agreeable Harmonie the onely scolemasters. But the Egyptians dyd forbide theyr young folkes learning of Musike because it seduceth and maketh effeminate the hardy courage of men and Ephorus sayeth: it was ordeyned too delude and deceyue menne.

Neuerthelesse, Socrates was not ashamed in hys olde age too learne to playe on the Harpe, and Themistocles, because hee refused the Harpe at a bankette, was reckened vnlearned, the Priestes of Mars in Rome, called Salii song verses aboute the Cytie. And speciallie the great Prophet Dauid, whyche songe the mysteries of GOD in Meater, frequented singing.

The .xii. Chapiter.

Who founde Musicallyl instruments and broughte them into Italie.

Harpe. Mercurie.

IT IS SAYDE THAT Mercurie found the Harpe fyrst. For as hee walked by the Ryuer Nilus after an ebbe,

ebbe, hee founde a Tortyle all wy-
thered, and nothyng remaynyng but
the senewes, whych, as hee fortu-
ned too stryke on them, made a cer-
tayne sounde: And after the parrone
of that hee fashioned an Harpe, and
accordyng too the thre tymes of the ^{This stryngs}
yere, Sommer, Winter, and Spring- ^{ges in the}
tyme, hee putte to it thre strynges, a ^{harpe.}
Treble, a Basse, and a Meane.

This instrumente hee gaue to A-
pollo, and Apollo deliuered it too Amphion.
Orpheus: some thyncke Amphion
founde it. I fynde that the Harpe,
had seuen strynges too resemble the
seuen daughters of Atlas, whereof
Maia Mercurie hys mother was one ^{Goddesses}
And then after that were two other ^{of fauour}
putte to, to represente the nyne Mu-
ses.

Some referte the orgynall of
the Harpe and Wynde too Apollo, for
hys Image in Delos (as they saye,)
hath in the ryght hande a bowe, and
in the lefte hand the goddesses of fa-
uour. Wherof one hath an harp, ano-
ther a Shalme, the thyrde a wynde. Shal-
mes were at the begynnyng made of ^{Shalmes,}
Cranes legges, & after of great reed:
Dardanus

The first booke.

Dardanus
trezenus .
pipe.

Syngyng to
the Lute.

Regalles.
Flables.

Dulcimyres .

Brazen tröpe

danus Trezenius vſed fyrſte to play
and ſyng wyth theym. Panne an vp-
landyſhe god, found the pipe of ſmal
reedde fyrſte to ſolace hys loue. Euſe-
bius ſayth Cibeſe founde it, and ſome
ſuppoſe it was Appollo. Timarias
played on the Harpe or Lute, fyrſte
wythout dyttye, and Amphion ſong
fyrſt to the Lute, but the Harpe was
founde afore by Tuball and faſhyo-
ned lyke the Greke letter Delta

△ Hermophilus fyrſte diſtributed the
pulse and beatyng of the daynes too
certayne meaſures of Muſyke. And
the Prophet Dauid founde dyuerſe
inſtrumetes, as Regalles and Fla-
bles. The Troglodites founde the
Dulcimyres. Piſes Terrenes founde
the braſen trompe, whyche the Ter-
rens footemenne vſed in theyr war-
res, ſome thynke it was Tyrtus
or Dyrceus an Athenien. For what
tyme the Lacedemonians made war
agaynſt the Meſſenians, and the war-
res were long differred, they had an-
ſwer of Apollo, that if they woulde
wyne the ſcelde, they ſhoulde haue
a Capytayne of Athens.

And the Atheniens in diſpyte ſente
to

sente to theim one Dyrceus a lame & Dyrceus ca-
 one pied felowe, and all out of shape: pitain of the
 albeit thei receiued him and vled his Lacedemoni-
 counsaill, & he taught theim to plaie ans,
 on trumpes, whiche were so fearfull
 to the Messenians, by reason of stran-
 genesse of the noyse & thei fled furth
 with, and so thei obtained victorie,
 but in deede (as Iosephus witness-
 seth) Moses the valiante capitaine of Moses found
 the Hebrewes fonde the troumpe and the trompe,
 made it of silver. The Archadiens did Archadiens
 first bryng all musicall instrumentes brought in-
 into Italpe, where afore that tyme strumentes
 thei vled only vplaidishe pipes. Thus into Italie.
 cydides writeth & the Lacedemoni- Lacedemoni-
 ans vled first in war Shalmes Cla- ans maner in
 rious and Rebeckes, to & entent that warre.
 when thei were ready to the warrs, Drumslades
 by suche playng thei mighte better in warre,
 kepe arraie. The Romaines fotemen
 ioynded Drumslades with Trumpet-
 tes. Haliattes kyng of the Lydians
 had in the battaill against the Mile-
 sians Pipers and Fidlors playng to Pipers and
 gether, the Cretians, as thei went to Fidlors.
 warre had Lutes goyng afore theim
 to modifie their pase, all other coun-
 trees (as wee dooe nowe) vled trum-
 pettes

The first booke.

The.xiiii. Chapiter.

Astrologie, the course of the sterres,
sphere, the nature of the wyndes.



TH E earth is moſte ſub
iecte to the influence, &
operacion of the Pla
nettes, and by the tem
perate ſeaſonableneſſe
of the conſtellacions it
bryngeth furth aboundaunce of fru
tes: & as Iulius Firmicus ſuppoſeth,
the ſterres haue alſo a power in the
birthe of menne, to make them of one
faſhion or other, this or that comple
xion, of good or bad diſpoſiciō, accor
dyng as the reſpectes, coniuncions
or oppoſicion ſprocure. And the Egi
ptians haue deuised and appoincted
to euery night and daie his peculiar
God, & what deſtenie, & what deathe
ſhal chaunce to hym that is borne on
any ſuche daie. And y Caldees ſaied
that to acheue any good or hurtefull
thyng, the Planettes helpe muche.
By this occaſion menne, through di
ligent obſeruyng of the celeftiall bo
dies, inuented Astrologie, wherein the
whole mouable courſe of the heauē,
the

The power
of the ſterres

Of ſeruyng
of daies.

Chaldees.

Astrologie.

the rīsyng, the goyng downe, and orde of the Planettes bee comprehended, whiche the Egyptians aduance the selues to haue fōnde: Albeit some saie Mercurie was autour of it, & Di-
 odorus affirmeth it to bee Actinus & sonne of Phebus. Neuer thelesse, Iosephus plainly declareth, that Abraham instructed them, & also the Chal-
 dees in that arte, and thence it came into Grece, for all the learned menne of Grece, as Pherceides, Pithagoras Thales acknowledge that thei were
 disciples to the Egyptians and Chal-
 dees. But Plinie writeth that Atlas was finder of it, & therfore the Poetes fain & he beareth heauen on his
 backe, Seruius thynketh it was Prometheus that found it. Neuer theles all these, as I take it, wer the begin-
 ners of this facultie euery maune in his owne countree onely, where he dwelled: for euen frō the beginnyng
 of the worlde, the sonnes of Seth di-
 uised firste the science of the sterres, and for somuche, as thei feared lest their arte should perishe, afore it came
 to the knowledge of menne (for thei had hard their graund father Adam

Egyptians.

Mercury.

Abraham.

Greeks learned in Egypt

Atlas.

Seth his posterite.

Astrologie.

The first booke.

20 The. xv. Chapter.

Who fonde Geometrie, Arithmetike, with other thynges.

Nilus surundeth Egipte.



ILVS THE moste famous Riuer of the worlde, from the tyme, that the Sonne bee in Tropico Cancrī, untill it come to the equinoc-

ciall lyne in Libra again, with an houghe aboundaunce of water doeth ouerflowe al the dounes and playne countrees of Egipte: by the altitude and depeneth of this fludde the Egiptians forsee the plentie and scarstiee of frutes to come. For if it encrease but vnto the depeth of. xii. or. xiii. cubites, it portēdeth lacke of sufficiēce, if it passe. xiiii. and so to. xvi. it importeth greate plentie: in the tyme of Claudius Cæsar it wared. xviii. cubites and that was the greatest ride: the least was in the tyme of the battaill at Pharsalia whereby it signified, how sore that it abhorred the murther of the valiaunte Pompeie. What tyme Nilus with suche inundacion had partly minished, partly transposed

Prognostication of plentie and scarstiee.

transposed, and the same tyme all together putte awaie the meeres and buteils with whiche thei disseuerd their portions of lande thei were compelled often to measure their bondes afresh: for that cause the Egyptians glorie that Geometrie was imagined by them to measure landes. As Arithemetike by the Phenicians by cause to vtter their marchandise. But Iosephus semeth to attribute bothe to the Hebrewes, sayng that god prolonged the tyme of their liues bicause of the studious labour that thei employed in searchyng out of Astrologie and Geometrie, and the Egyptians were ignorant in Geometrie and Arithemetike, vnto the tyme that Abraham taught them. Geometrie containeth the description of lengthes, bredthes, shapes, and quantites. In this excelled Strabo in Grece in the tyme of Tiberius, and Ptolomeie vnder Traianus and Antoninus. In Italie Plinius and Folinus. Measures and weightes were founde by Siodonius (as Eutropius saith) y same tyme that Procas reigned in Alba, Aza in Iury, and Hieroboham in

Egyptians
founde Geometrie.

Hebrewes after Iosephus mynde founde Geometrie.

Abraham taught the Egyptians Contētes of Geometrie.

Measures & weightes.

The first booke.

Hierusalem. Some write that Mercurie diuised them in Crete, Plinie ascribeth it too Phidon of Argos, Gellius to Palamedes, Strabo to one Phidon of Elis in Arcadie. Diogenes saith that Pythagoras taughte the Grekes weightes and measures, but Iosephus affirmeth that Cain founde them first of all. Numbers some saie were inuented by Pythagoras, some by Mercurie, Liuius supposeth that Pallas founde them. The maner of countyng yeres in Grece was by Olimpiades whiche cōteined the space of fīue yeres, as the Romaines did by Lustra whiche contained the same numbze of yeres, and some tyme they noted the numbze of yeres by letters some tyme by nayles. For euery yere the cōsull or chief Iudge called Prætor in the Ides of September fastened a nayle in the walle of Iupiters temple nexte ioynyng too the temple of Pallas, to signifie the space of yeres. And wee vse to write our numbers with these seuen letters. C. I. D. L. M. V. X. or with these sygnes 1. 2. 3. 4. 5. 6. 7. 8. 9. whiche, bycause they

Numbers.

**Maner of re
kenyng yeres**

**Countyng
by nayles.**

**Letters too
counte with**

**Figures of
Arithmetike,**

The first booke. Fol xxx.
thei be in quotidian vse, it nedeth not
too declare.

20 The.xvi. Chapiter.

Phisike, and the par-
tes therof.



HISIKE, whiche
with remedies prou-
ded of God, doth mu-
che comforte and cure
menne in their mala-
dies and diseases, that
best furth one euery side, is thought
wo:thelie too haue been inuented of
the Goddes. For it is supposed that
Mercurie founde it among the Egi-
pcians, some saie it was Apis their
God: or Arabus sonne too Apollo.
Some referte it to Apollo hymself,
bycause the moderate heate of the
Sonne is banisher of all sickenesse.
Clemente dooeth attribute the syn-
dyng of it to þ Egiptians in generall
and þ amplifing and enlargyng of
it to Esculapius whiche beside other
thynges, founde the pluckynge out of
tethe.

Inuentours
of Phisike,

Apollo God
of medicines

The first booke.

Bluckynge
out tethe.

Obseruyng
of diets was
beginning of

Phisike.

Three partes
of Phisike.

Hippocrates
reduced it to
an arte.

teth. Notwithstanding, whosoever
founde the notable knowlage of medi-
cines, it is no faile but it was percei-
ued by what thynges wer wholsome
and what vnwholsome. And as thei
observed howe the sicke folkes vsed
their dicte and marked how some for
gredenesse did eate by & by, and some
forbare their meate bicause of faint-
nesse of their stomake, and so were re-
leued, thei learned þ abstinence was
a helper and furtherer to health: and
by like obseruaunce other preceptes
of phisike wer gathzed. It hath thre
partes, one of dieting, another of me-
dicines, the thirde, of surgery, for by
one of these thre waies every disease
is releued. But for somuche as it is
vncertain and often chaungeth, it ley
in extreme darkenesse till Hippocra-
tes did renewe it: and where as thei
had a custome that the patient beyng
restored to health should write in the
temple of the God that helped hym,
bothe his name and þ maner of hea-
lyng, that the example mighte helpe
the like disease: out of all suche pre-
cedēces he gathered preceptes of phi-
sike, and broughte it firste too a for-
mall

mall arte. In Rome Archagathus of Peloponesus was first phisicion, the cccc. xxxv. yere of the citee. Lucius Emilius and Marcus Liuius beeyng consuls, and was made freman of the citee, whiche was firste named a sur- gion or wofider, after for the sharpe- nesse of his cuttyng & setyng, he was named a butcher or execucioner and muttherer, and afterward when the numbze beganne to encrease thei wer expelled out of Rome and banished by Marcus Cato as Plinie telleth in xxxvi. booke. In Egipte and Baby- lo thei vsed no phisiciā, but brought the sicke persons into the stretes and common places, that the menne, whi- che passed by, might tell them what maner diete or meanes thei them sel- fes had vsed in the like desease too es- scape it: neither was it lawefull for anye manne too passe by till he had communed with the paciente. In the later daies the Egiptians distribus- ed the arte of medicines, in suche sort, that euey desease had a diuerse phisician to minister in it, as one for the yies, one for the hedde, other for the entrayles, and semblably other for

Archagathus
the first phis
iciā i Rome,

Marcus Cato
to banished
Phisicians
out of Rome
The maner
of the Egi-
ptians in their
deseases.

Euery deseas
se had a sort-
dy phisiciā;

The first booke.

for other sicknesse, and so it came to
passe that all places wer full of Physi-

**Famouse
Physicians.**

sicians. In this arte excelled Cas-
sius Calpitanus, Aruncius
Rubrius, Antonius
Musa, Galenus,
Auicenna.

The .xvii. Chapter.

**The inuentours of Herbes medici-
cinable, what remedies menne
learned of beastes.**

**Herbes were
created for
manne.**



NATURE DOV-
btles, the mother and
gouernour of al thin-
ges did create Her-
bes, as maie appere
by many examples,
partely for the dele-
ctacion, and partely for the wealthe
and preseruacion of mennes bodies.
For Xanthus an historiographer (as
Plinie recordeth) telleth how a Dia-
gon reuiued his young faune, that
was slain, by the vertue of an herbe
called

called Balin: and the Hechewall, if a Herbe called
 wedge bee driuen into the hole of her ^{Balin.}
 neste (for she maketh her neste in the Hechwall.
 hole of a tree that she woorketh with
 her beake) compelleth it too fall out
 with an Herbe that she knoweth:
 and some of the Indians liue only by
 Herbes, Appianus wryteth, that
 the Parthians, whiche Antonye put ^{Parthians.}
 too flighte, constrained by extreme
 fampne, chaunced too eate a certayne
 Herbe, whose nature was too make
 them, that eate it, too forgette all o-
 ther thynges, and onely digge vp sto-
 nes, as if thei would go aboute some
 greate endeuoure, and after suche
 extreme trauaill died. Of suche medi-
 cines made with Herbes. Chiron ^{Chiron was}
 sonne to Saturnus and Phillara was ^{authoure of}
 the fynder, and deuised also salues ^{medicines &}
 for woundes, soores, and biles, al- ^{salues.}
 be it some thynke it was Apollo,
 some referre it too his sonne Escula-
 pius, whom Chiron broughte vp,
 some too the Samothracians. But I
 suppose they attributed the inuenci-
 on of it too Chiron bycause he found ^{Centaure was}
 the Herbe Centaurie, wherewith he ^{found by Chi-}
 healed & would, & he had by Hercules ^{ron.}
 Maister

The first booke.

Asclepiades
abholished
Phisike.

Moly.
Danace.

Detanye.

Cancer.
Selandyne.

Sauerey.
Maiozam.

Maestes falling on his foote, as he
 was handelyng of his weapons: not
 withstanding Celsus saith that the
 arte of Phisike is verie aunciente
 but he maketh no mencion of the au-
 thoure of it, ouely he saith, Ascle-
 piades, whiche was an excellent
 Phisicion, did abholish the vse of it
 for somuche as it annoyed the sto-
 macke and engendered euill humors
 Mercurie founde the vse of Moly, A-
 chilles Yarowe, Esculapius Danace,
 and sonder menne founde sonder ye
 Herbes. Medicines of Hony Sol the
 sonne of Oceanus inuented: and bea-
 stes taughte menne certain herbes
 necessarie for medicines. As the Hart
 stricken with an arowe driueth it out
 with Detany: & if he be stynged with
 a Spider he healeth hym selfe with
 eatyng Billes or a certain herbe na-
 med Cancer. Selandyne, that is a so-
 ueraigne herbe for the sighte, was
 perceiued by the Swallowes, whi-
 che healed y^e pies of their young ones
 with it. The Snaille or Tortoise, redy
 to fight with the Serpente, armeth
 hymself with Sauerey or Maiozam.
 The Boze in his sicknesse cureth him
 self

The boze in his syckenes cureth him
 selfe with the Iuys. Of the water
 Boze in Nilus, menne learned to let
 blood. For when he is coarste & vn-
 lustye he seketh by the riuer syde the
 sharpest reede stalkes, and striketh a
 payne in his legge against it w great
 violence, and so easeth his bodye by
 suche meane: And when he hath done
 he couereth the wound w the mudde

Yule.

Lettyng of
 blode.

The Ibis a byrde muche lyke the
 storke, of the same countrey taught
 physicians to minister clysters: For
 when she is ful, she purgeth her selfe
 with her crooked beake at the funda-
 ment. The wesyl in chasyng the ser-
 pente preseructh her selfe with Rue,
 and þ storke with organye. In Grece
 Orpheus, Museus, Dioscorides, in
 Rome, M. Cato, Pompeius Leneus
 wrote of the nature of herbes. In
 this tyme Plinie thynketh, that this
 arte was fyrst receyued among the
 Romaynes.

Rue.

Organye.

The xviii. Chapiter.

The beginnyng of Magike. Dilyng
 of spirites, Charmes, prophesying in
 sondry maners.

c. i.

Magike

The first booke.

Zoroastes
found Ma-
gike.



A G I K E had it begin-
nyng of medicine, & was
the inuencion of Zoroas-
tes kyng of Bactrias,
whiche reigned. viii. hu-

dreth yere after the siege of Troie, &
same time that Abraham and Ninus
reigned, aboute thre M. C. lxxv. ye-
tes after the creation of the worlde.
Lactantius and Eusebius thynke it
was set furth among other deuillish
sciences by the euil spirites, and Plin-
ie calleth it of al artes the moost de-
ceytful. It is compacte, of medicine
or phisike, supersticion, and the ma-
thematical artes. The Thessalonians
most specially were slaundered with
the frequent vse & practisynge of this
facultie: The writers of this art was
Hostanes. And Pythagoras, Empe-
docles, Democritus, Plato, with di-
uers other sayled into farre countreys
to learne it: wherin Democritus was
most famous CCC. yere after the ci-
tee was builded, in whiche tyme Hip-
pocrates published the facultie of
phisike. ¶ The maner to d:ryue out
spirites out of men that were posses-
sed with them, and charmes to heale
corporal

Thessalye be-
sed Magike.

Hostanes
wrote booke
of Magike.

D:ryuyng out
of spirites.
Charmes

The first booke. Fol. xxxiiii.

corporal maladies, kyng Solomon taught, as Iosephus witnesseth: and he saw it done by Eliazar in his time afore Vespasianus then emperour.

Eliazar dr
ueth out
spirites.

The maner to heale them was suche: He put to the nose of the possessed mā a rypng wherein was enclosed a rooste that Solomon had shewed, & so dreue out the spirite, and streight way the man fel dounc: then he coniured him with such orisons and exorcismes as were appointed by Solomon, to banishe the spirite out of þe Demoniacke

The sages or nyse men of Persye, whiche in theyr language bee named Magi, bepng wholy addict to the honoryng of their false goddes, came to suche extreme folye, that they professed openly, that they could not onely by the obseruation of þe sterres know thynges to come, but also by other pretended artes and mumblyng of a fewe wordes they coulde do & bryng to passe any thyng that they would.

Magi.

Of them were inuented these fyre kyndes of Magike, Necromancye, whiche is by raisyng vppe of deade men, as in Lucane one raysed from death

Necromantie.

The first booke.

Pyromantie.

death, telleth the aduentures of the battaile at Pharsalus. Pyromantie, that telleth thynges by the fyre and lightnyng as Tanaquilla þ wife of Tarquinius Priscus, pphesied that Seruius Tullius shuld be kig of Rome because she see the fyre enuiron his head. The findyng of this Plinie referrcth to Amphiaraus. ¶ Aëromantie

Aëromantie.

tie þ is a kynd of prophecying by the ayre, as by flyyng, sedyng, singyng of byrdes & straunge tēpestes of wynd & hayle. Hydromantie, was pphicypng by water: as Varro writeth þ a child did see in the water the image of Mercury, whiche in C. and fyftie verses, tolde all the chaunce of the warre against Mythridates kyng of Pōtus.

Geomantie.

Chiromantie

Geomantie, was a diuination by openyng of þ pearth. ¶ Chiromantie is a coniecturyng by beholdyng the lynes, or wyrcles of the handes called commonly Palmistry.

Al whiche vayne illusions, & false persuasions, it becommeth all true christiens to eschewe and abhorre.

The. xix. Chapter.

The first booke. Fol. xxxv.

¶ Two kynde: of diuination, sothsayng,
castyng lottes, and readyng of dreames.



ICERO maketh. ii. kin
des of diuinations, one na
tural and another artifi
cial. Natural is þ, which
procedeth of a certeine cō

citacion, stirryng, and cōmotion of þ
mynde, that chaunceth sometyme to
men when they be in dreames or sle
pyng: sometymes when they prophe
sie in a maner of fury & trauispyng of
mynde, as it dyd to Sibilla & diuers
other religious persones: Of this
kynd were oracles of Apollo and Iu
piter Hāmon. Albeit thei were often
false, because they came of a deuillish
polycye, & mans subteltye: but suche
as come of the holye ghost and not of
a phrenetike madnes be true. ¶ The
artificial consisteth in those thynges
whiche come of coniectures, olde cō
sideracions, and obseruaunces of the
entrailes of beastes, flyng of byrdes
castyng of lottes. ¶ The regardyng
of þbowels of beastes begāne among
the Hetrusciās: For as it fortunēd a
man, that plowed, to rāle vp a de
per forowe then he was wonte to do,

Two kyndes
of pꝛ ꝑꝑꝑꝑ
yng.
Natural.

Artificial.

Beholdyng
the bowels of
beastes.

The second booke.

all sodenely arose out of the yearth
one Tages, that taught the al þ fea-
tes of soothsayng, but Plinie sayeth
one Delphus found it.

Febyng, flis-
yng and chit-
tryng of
byrdes.

The diuinations by lokyng on þ fe-
byng of byrdes Theretias a Thebane
deuised, Caraspyst marked the chit-
tryng of them, and the Phrygians ob-
serued they: llyng.

Mossolanus
leteth the
Angurie,

Orpheus added the diuination by
other beastes. What store we ought
to set by suche diuinations, Mossola-
nus a lewe techeth vs. When he was
in the warres, a certaine prophete cō-
maunded euery man to stand styl tyl
he had taken a cōiecture of the birde
that flowe by: but Mossolanus toke
priuely a bowe and shatte and kylled
the byrde, wherewith the wy sarde &
diuerse other were displeased, then
he sayd to them. Why doate you so?
can þ byrde, whiche knoweth not of
het owne death, tel vs the casual ad-
uentures of oure iourney? For if she
had had any fore knowledge, she
wold not haue comen hether to haue
bene kylled of me.

Castyng
lottes,

Castyng of lottes, Numerius Suf-
fusus deuised fyrst at Wyenest.

The

The first booke. Fol. xxxvi.

The expounding of dreames Plinie Dreame reas-
ascribeth to Amphiction, but Tro- dyng.
gus assigneth it to Ioseph sonne to
Iacob, Clement sayeth the Telme-
aus found it. But al these were in-
vented to seduce men with super-
stitious erroure, and for the
comoditee of them that
vse it.

Here endeth the abyrdge-
ment of the fyrst booke.

e.iiii.

The

The second booke.

The fyrst Chapter.

The originall of lawes, and who
made the fyrst lawes.

Lawe,



LAWE IS

a constant and
perpetuall good
thyng, without
whiche no house,
no cytie, no coun-
tre, no state of mē
no naturall crea-

ture, nor þ world it selfe, can consist
ferme and stable. For it obeyeth God
and al other thynges, ayre, water, lād
man be in obedience to it, & Chrysos-
pus calleth it a knowledge of all di-
uine and humayne matters, cōmaun-
dying equitee, and expulssing wicked-
nes & wrong. **T**here be of lawes
thre kyndes: one natural, that is not
only appropried to mā, but also it cō-
cerneth all other lyuely thynges ei-
ther in the pearth, sea, or ayre. As we
perceiue in al kyndes of liuyng crea-
tures naturally a certayne familia-
ritee of male and female, procreation
of yllue, and approuluitee to noyſſe
the

Thre lawes.
Natural,

The second booke. Fol. xxxvii.
the same. The whiche procedeth of a
natural law engriffed in the heartes
of euery of them: nature her self, that
is God, was auctour of this. The se-
conde is named the lawe that al men
vse, generally through al the worlde
as to shewe a man the waye, to com-
municate to men the comoditee of the
elemētes, water & fyre, to this kynd
apperteyneth the lawe of armes, and
it is called in latyn Ius gentium. Ius gentiū.

Ciuille lawe is the pryuate lawe of
euery countree or cytie, as of the Ro-
maines, Lacedemoniens, and Atheni-
ens. This cōsisteth in decrees of prin-
ces, statutes, and proclamations. Ciuille lawe,

The chiefe & principal lawes were
promulgate by God, confyrmed after
the moost depured and perfect maner
that natural equite could deuise or cō-
ceyue, and be in stable constance, and
subiecte to no transmutacion. After
the example of these, man hath inuē-
ted lawes to defende & preserue good
men, and to punishe & kepe euil per-
sons in offyce and good order.

Law makers
Ceres.

Suche lawes Ceres made fyrst, as
Diodorus supposeth, but other thin-
ke it was Rhadamātus, & afterward
e. v. other

The second booke.

Mercury.
Minos.
Licurgus.
Phoroneus.
Romulus.

other in diuers countreys deuised and ordeyned lawes, as in Athens Draco and Solon, in Egypte Mercurie, in Crete Minos, in Lacedemony Licurgus, in Tyre Tharades, in Argos Phoroneus, in Rome Romulus, in Italy Pythagoras, or after the mynde of Dionysius the Archadians, that were vnder Euander, as their soueraigne lord and chiefe capitayne.

God was the true authour of lawes.

Notwithstanding the very true authour of lawes was God, whiche first planted in vs the lawe of nature, and in procelle of tyme when that was corrupt by Adam and his posteritee, he gaue by Moses the lawe writen to reduce vs againe to oure first state and true instincte of nature,

Moses promulgated the first lawes in writing.

which was afore al other, as Eusebius declareth.

The .ii. Chapter.

Who ordeyned the first gouernaunces of a commonaltie, tyranny, with other constitutions.

The



HE administracion of a common weale, is after thre sortes, as Plato descriueth it, Monarchie, where one ruleth, Aristocratie, when the best menne gouerne, Democratie, or popular state where the comon people haue a stroke in ruling the publyke weale. Principalliter or a kyngdome was fyrst begone by the Egyptians whiche could liue no while without a kyng or ruler: there reigned fyrst, as Herodotus sayeth, menes, & their maner was to chosse him among the preestes of their religion: & if it fortuned, that a ny straunger obteyned the realme by conquest, he was compelled to be consecrated preest, and so was the election legitimate, when he was kyng & preest. The Diademe, that was the token of the honoure royal had it beginning by Liber Bacchus.

The Atheniens fyrst ordeyned the state of a publyke weale that was gouerned by the whole commons, as Plinie thynketh, albeit they had also kynges, wherof Cecrops Diaphyes, which reigned in Moyses time was

The maner of ruling the comon welth Monarchie Aristocratie

Democratie,

Kyngdome beganne in Egypte,

Democratie beganne in Athens,

The second booke.

First kynges
howe thei be-
haued them
selves.

Ninus dyd
enlarge his
empire.

Hebryues or
deyned De-
mocratie.

Aristocratie.

was the first. For as Iustine writeth
euery cytie and nation had at the be-
gynnyng a kyng for theyr chiefe go-
uernour, whiche attayned to þe dig-
nitee by no ambycion or fauour, but
by a syngular wyse, and sober modest-
nes, and reigned with suche loyaltee
that he seemed onely in tytyle a kyng,
in deede a subiecte. Ninus kyng of þe
Assyrians, contrary to the olde cōste
and custome of an ambitious desyre
that he had to beate rule, first arro-
gantly vsurped þe empyre of al Asia,
except Inde. As cōcernyng the insti-
tucion of the common welth, where
the cōmons do all thinges, notwith-
stādyng the mynde of Plinie, I sup-
pose it begaune among the Hebryues,
which were ruled by a popular state
many yeres afore that Athens was
builded. The forme of polycie which
is gouerned by the best, as the Ro-
maynes common wealth was, I can
not wel tell where it had it original,
onlesse I shuld assigne it to þe Theba-
nes, whiche in the tyme of Ninus
ruled the Egyptians, whose rule, be-
cause the valiant and noble bare the
auctoritee, was called a power or po-
tencie

The second booke. Fol. xxxix.

tencie, which was the thre thousand
C.lxxxv. yere of the worlde. Plinie
writeth that after Theseus, Phalaris
was the fyrst tyrante, whereby it appereth,
that he thynketh Theseus was auctour of
tyranny, but Neroth of the linage of Noe,
not long after the flud vsed tyranny. ¶ Bondage,
as Plinie taketh it, began in Lacedemony
and was the fyrst inuencion: neuer thelesse
I fynde þ it beganne among the Hebrewes,
and had þ original procedyng of Canaan
sonne of Cham, whiche because he had
laughed his father Noe to scorne, as he ley
dissolutely when he was dronke, was
punished in his sonne Chanaan with
penaltee of bondage and thraldome a thyng
to them vety straung, and to his posteritie,
grecuous. ¶ The order of manumission
in olde tyme was in this maner, the
lorde or maister toke the bond man by
the head or some othre part of his body
sayng I wyll this felowe be fre, & put
him furthe of his handes. The councel of
the Areopagites, whiche were called so of
the court or strete of Mars, were in-
stituted by Solon to iudge of life and
death

Theseus first
tyrante

Neroth,

Bondage.

The order of
manumission

The second booke.

Triopagites
iudged in the
night.

geuyng of
voyces.

death, their custome was to vse suche
seueritee, and integritie in iudgemēt
that they hearde all causes and mat-
ters in the night, & not in the day: to
the entent they should haue no occa-
sion to regarde the parties, but ones-
ly haue their eye and respecte earnest-
ly to the thyng, that was brought a-
fore theē. Voyces, whiche be vsed and
occupied in consultations, iudgemē-
tes, and elections were fyrst ordeined
by Palamedes.

The.iii. Chapiter

The.iii. maner of regimentes in Rome,
the beginnyng of ornamentes royal,
with other matters pertynyng
to a cōmon wealth.

Kynges of
Rome.

ROME whiche was of al
the worlde, the moost re-
noured citee bothe for
valiaunce of armes, and
ciuile policie whereby it
was gouerned, had thre fourmes of
regimentes. In the beginnyng it
had kynges, for Romulus whiche
was buylder therof reigned there, &
after him. vi. other vnder whom the
principalitee lasted. CC. xliiii. yeres
after

after the cytec was buylded. Then
 Tarquinius beyng banyshe for the
 notable cryme and rape of Lucrecia,
 commytted by his sonne, it was or-
 dered by, ii. cōsuls. Iunius Brutus, &
 L. Tarquinius Colatinus: Thei had Consuls in
 the name & tytle of cōsuls, of the cō- Rome.
 sultacion & prouision that they made
 for the cōmon wealth: they ruled the
 empyre, cōducted hostes, and by these
 offycers, because they were annual
 peres were counted. Not xii. peres
 after the expulsyng of the kynges,
 when. xl. cities of the Latines, Octa-
 uius Manilius, sōne in lawe to Tar-
 quinius beyng thei capitayne, had
 made insurrection and conspired a-
 gainst the Romaynes T. Largius Dictone
 was created dictator: or great master, in Rome.
 whiche offyce was highest in aucto-
 ritee, and as Dionisius thynketh, it
 was takē of the Grekes, among whō
 Elymnetæ had the same power that
 dictators had in Rome. Elymnetæ.
 Liuius re-
 ferreth the original of the to p Alba-
 nes: & p Carthaginies had also thei
 dictators. This magistrate was ne-
 uer vled sauyng in great daungers
 of

The second booke.

The space of
the Dictatoꝝ
offyce,

The tyme of
denouncyng
the Dictatour

Decres.

Tribunimil-
tum,

of the common welth, & it continued but vi. monethes, during that offyce al other magistrates were abrogated except the tribunate or prouostshippe of the cōmons: The consuls durye was to name and proclaime him, and that no tyme but in the night: albeit what tyme the Aciens had wonne þ Rome by Romaynes campe, A. Cornelius Cosus marshal of the armye, nede so cōstraining, denounced Mamercus Aemilius for dictatour contrary to that statute. Aboute thre hūdzeth yere after the buyldyng of Rome þ publike state was transferred from the cōsulshyp vnto the rule of tenne called decem viri whiche endured but thre yeres, for by reason of the outragious lust of Appius Claudius against the mayd virginea, they were deposed, & consuls were substituted to supplie their rōume. Then the CCC. yere of the cytie, in the place of consuls were chosen marshal or prouostes of armyes whom they named tribunes, Aulus Sēpronius, Atracinus, L. Atilius Lōgus, & T. Celicius Siculus. The auctorytee of the commons beganne daylye sedicions and confederacies

raties to encrease. In such sorte, that C. Cnuleius brought to passe that the cōminaltie maryed with the nobilitie, and the Trybunes by theyre earnest instauce and sute caused that the hyghe offices were permitted to them of þe cōmon sorte. As the ccc. lv. yere of the buyldyng of the Citie P. Licinius Caluus was made tribune of the hooſte, the. ccc. lxxix. yere L. Sextus Lateranus attayned the consulſhyp, the. ccc. xcix. yere C. Martius Lateranus was created Dictator.

Democra-
tie beganne in
Rome.

P. Licinius a
man of the
commons.

From this maner of gouernaunce it was by Sylla and Marius brought to one ruler or prince againe. Thus hath Rome had al kindes of administration of the cōmon welth. The imperial orna- mentes of the kynges of Rome, as fardels of rodde, the aze, the garlond of gold, the chayre of Ivory, the kryptyl or cope, chariot, trapped horses, rynges, coote armours, robes, mantles of estate, enbrodered gounes, with garmētes of baudkyn or motley with all other royal appa- rell beganne among the Tuscans, whiche Tarquinius Priscus subdued and vſed these fyrſt by the permission

L. Sylla.
L. Marius.

Royal orna-
mentes.

ſ. i.

and

The second booke.

and licence of the Senate. The. xiii. lictours or sergeantes. Romulus fyrst appointed after the maner of the cit. nations of the Hetrurians whō he cōquered, whiche gaue to euery of the kynges, when he was crouned a lictour or sergeant: whose dutie was to wayte on the magistrates & bere the rodde & arc of execution. The rodde (as Plinie writeth) were of byrche. The institution of taxes or numbering the people, Seruius Tullius kyng begāue in Rome fyrst. but Moses long afore y^e noubered the Israelites, & therfore the fyrst tax, subsidie, or tribute was ordeyned by Moses among the Hebrues and the counting of the number of the people.

**Taxes or
Subsidies.**

**Prisons fetters
stockes.**

Prisons, fetters, stockes, gyues, staues, with lyke instrumentes to punish the malfactours Ancus Martius as Liuius saith, did first appoynt the to kepe men in feate and good order.

The. iiii. Chapiter

Who ordered the yere, the diuersities of it, monthes, nones, ides kalendes and prime.

Herod



ERODOTVS wit-
teth that the Egyptians
afore all other men fyrst
found out the yere by the
course of the planettes,
and diuided it into. xii.

Egyptiens
found the yere

monthes. Diodorus assigneth it to þ
Thebanes, whiche stādeth wel with
the opinion of Herodotus, because þ
Thebanes be a nation of Egypt, and
Egypt was sometyme named Thebe
Seruius saith that Eudoxus founde
it fyrst, & after him Hipparchus. La-
ertius semeth to ascribe it to Thales
a Milesian, whiche as he testifieth,
fyrst perceyued þ seasons and tymes
of the yere, and parted it into. CCC.
lxx. daies: but that as I thynke was
but onely among the Grecians. Ios-
sephus wytnesseth þ the yere was di-
uised by the Hebrewes in Egypt afore
Noe his flud. There be diuerse fashi-
ons of diuidyng the yere, the Archai-
diens finished theyr yere in. iii. mon-
thes, the Carricus & Acarnens in. vi.
monthes: There was a yere that cō-
sisted in. xxx. daies, whiche was cō-
stituted by þ chaunge of the moone, there
was also þ great yere þ ended, when
f. li. all

Thales.

Diuerse deu-
lions of the
yere,

The second booke.

The great
yere.

Romulus or-
dered the yere

Marche.
April.

Numa added
to the yere.

all the planettes returned into one
pointe or lyne, & after the mynde of
Cicero it conteyned xii. M. nyne. C.
liii. yeres of the sonne: Iosephus in
the fyrst of his antiquitie sayth it co-
teyneh but sixe hundredeth yere. The
other Greciens nombred the ful yere
with CCC. liii. daies: Romulus fyrst
deuided the yere into. x. monthes,
wherof Marche, that he named of
his father, was fyrst, April the secōd
had that name of Venus, because she
was borne of the frothe of the sea,
whiche is called Aphros, Maye of
the aunient men, June of the yong
mē: The other he named of their or-
der and nombre as quintilis, sextilis
Septēbre, October, Nouember, De-
cember: Albeit afterwarde Quintilis
was called Iulius in honoz of Iulius
Cæsar, and Sextilis was chaunged
into Augustus, for the memoryal of
the emperour Augustus Cæsar. Not
withstandyng for so muche as this
yere, that Romulus ordered, did nei-
ther agre to the course of the sonne, nor
chaūges of the Mōne, Numa applied
it to the course of the Mōne by put-
tyng to. lvi. dayes, wherof he made.

The second booke. Fol. xliii.

ii. monthes, the one he named Ianu-
ary of Ianus the fyrst king of the La-
tines, & other February of their God
Februus, whiche had the preeminēce
ouer their purifications. Afterward
Numa of a superstitious opinion & he
had, supposyng God to be delighted
with odde nūbers, gaue to Ianuary
April, June August, September, No-
uember, December. ccc. daies: To
Marche, Maye, Quintilis & is July
and October. ccc. and to February
xcviii. daies. Last of al Iulius Cæsar
put to the whole yere. c. daies & lxx
houres, wherof he put to these mon-
thes, Ianuary, August, & Decēber e-
uery of thē. ii. daies: And to April,
June, Septēber, & Nouēber he gaue
to eche of thē one day. In this maner
Iulius Cæsar accomplisshed & yere per-
fectely according to the course of the
sonne, & of the. vi. houres euery. iiii.
yere amōnteth a day, whiche causeth
leape yere (as we cal it) in latyn it is
named bissextus, because euery fourth
yere we cōtē twyse the. vi. calend of
Marche. ¶ The monthes haue their
name because they measure the space
and course of the & Mōne. Thus the
f. iii. yere

Ianuary.

February.

Iulius Cæ-
sar made the
yere perfecte.

Leape yere
bissextus.

Monthes.

The second booke.

**Dapes of eue
ry monthe.**

Calendes.

**Nones.
Ides.**

pere hath xii. monthes, wherof April
Iune, Septēber, & Nouember haue.
xxx. daies, all þ rest hath. xxxi. daies,
saluynge February, whiche hath but
xxviii. in the yere be. lii. weekes and a
day. Daies there be. CCC. lxx. & vi.
houres. The calendes, nones & ides
hath theyr appellation of the maner
of rekenyng of the Romaynes. Calē-
des were named of callynge, for at e-
uery chasge the chiefe ruler of þ sa-
crifices called rex sacrificulus called
to an assēbly in the capitol y place
of Rome all them of the cōtrey, and
sheweth thē theyr festiual dapes, and
what it was lawfull to do þ monthe.
The nones had þ name because they
were the .ix. day frō the ides, whiche
ides be þ midde daies of euery mōth,
and had theyr appellation of the He-
truscane terme iduare that signifi-
eth to deuide or seperate in þ middes
This fashon of cōtynge the monthe
endured to the. CCC. l. yere of the
cyclic, & was kepte secreete among the
bysshops of theyr religion tyl þ tyme
that C. Sclauus, P. Sulpitius Auert-
rio and P. Sempronius Sophullon-
gus then beyng consuls, against the
mynde

mynde of the senatours disclosed all theyr sollemnne feastes, & published the in a table that euery mā might haue perscuerance of them. The prime, Prime, wherby we fynde the coniunction of the mone, and al mouable feastes as Lent, Easter, Whytsondaye with o- ther lyke, was inuented by the great clarke saunct Barnarde.

The. v. Chapiter.

Who ordeyned the houres, dyals clothes, deuidyng the day and night.



HOURES, whiche beyng in nūber xliiii. accomlishe the space of a day & night, were so named of the sōne, whiche in the Egyp- tians language is called horus.

Horus.

They at the first were appointed but twelue of this occasyon.

Horus Sol.

Hermes Trismegistus, perceuyng a certayn beast consecrated to theyr god Sera- pis, to make water or pisse. xii. tymes in the day of equal distāce, supposed therfore that þ day ought to be deu- ided into. xii. houres. This nōber dyd cōtinue long, but afterwarde þ day f.iiii. was

Mercurius Trismegistus appointed. xii. houres.

The second booke.

Dyals.

**Bedel denou-
ced noone.**

**M. Valeri-
us Messala
ordeyned a
dial in Rome
Water dial.**

Clockes.

Sand dial.

**Strikyng of
the clocke.**

parted in. xliiii. houres Anaximenes
a Milesian found in Lacedemony the
fyrst dial, that declareth the houres
by þ shadow of the Gnomor, It was
long afore they were vled in Rome,
for (as Plinie writeth) in the. xii. ta-
bles there was onely reherfed the ri-
syng & goyng downe of the sone, & a
fewe yeres after, Noone or midday
was added, whiche the bedel or com-
mon crier dyd denounce. This was
but onely on clere daies, when they
might perceyue the course & altitude
of the sone. The fyrst dial was set vp
on a pyllar openly, whiche stode be-
hynd the comon pulpite or barre cal-
led rostraat þ cost of M. Valerius Mes-
sala then consuls in the fyrst batayle
Dunike. The water dial was vled
fyrst in Rome by P. Scipio Nasica þ
ix. c. yere of the cytie to deuide þ hou-
res of the day & night. Albeit it was
inuēted by Clefibijs of Alexandria.
Afterwarde clockes made of metal
were inuented by subtyll wyttres, &
sād dials were imagined, whose au-
thours be yet vnknewen. In some
places the clockes strike. xliiii. hou-
res by order, in other some, as in the
West

The second booke. Fol. xlv.

West partes of the worlde, it smiteth
twyse in the day. xii. houres in suche
order that the. xii. houre is at noone
and at midnight, whiche is more cō-
modious for the rekener then the o-
ther. The daies whiche be rekened in
sundry wyse of diuerse nations, be-
gan in Egypt, where the yere & mon-
thes were also deuised, they take all
the space from midnight to midnight
for one day, and the Romaynes vsed
the same maner. For as Plutarke
writeth, the sūne rising is the begin-
nyng of all affayres & functions, the
night is a tyme of counsellyng & ap-
paraunce, and they had assigned to e-
uery houre a sōdy ministry, as Mars-
tial in his Epigramme declareth.

Sundry deu-
sion of y day

The day vvas deuided in sundry
vwise,

That euery hour had a seuerall office

The. ii. first serued for salutation,

The third for lawyers alteration,

Tvvo next vvere spent in labours
diuersly,

The sixt men might them selves rest
quietly,

The seuenth of vvorkes vvas reso-
lution,

The

The second booke.

The eyght vvas for vvrestlers, and
in conclusion,

Thenynth vvas limited for mens
repast,

And so furth the other, of time vvas
made no vvaist.

The Babilonians called the space
betwene the sonne risynge a daye:
The Atheniens named all that was
betwene the goynge downe a daye.
The Vmbrians counte theyr day fro
noone to noone: but comonly the day
is called the space from mornynge tyl
night. The night was diuided into
iiii. watches, wherof euerye one (as
Hierom wytnesseth) conteyned thre
houres.

Partes of the
night.

The vi. Chapiter.

Who set furth bookes fyrst, or made a
library, Printyng, paper, parchment
arte of memory.

Bookes,



BOOKES, whiche con-
teyne the monumentes
of ingeniose wytes,
and be a registre of all
valtaunt promette, in
Grece were fyrst publi-
shed, as Laertius thinketh by Anax-
agoras: as Gellius sayeth, it was Pi-
sistratus

The second booke. Fol. xlvj.

Isistratus that made the fyrst booke, & exhibited it to be redde openly. Notwithstanding Iosephus declareth that the Hebrewes and preestes of Egypte and Chaldee set furth bookes fyrst.

The Atheniens seriously multiplied many bookes, whiche Xerxes carried fro thence into Persie, & Seleucus kyng of Macedony caused them many yeres after to be conueyed to Athens again. After that Ptolemeus kyng of Egypt gathered together vii. C. li. bookes, whiche were al brent in the former bataile of Alexandria. Neuertheles, Strabo recordeth that Aristotle dyd institute the fyrst lybrarye, and lefte it to Theophrast his disciple & taught that kynges of Egypt howe they should order theyr lybrary: Theophrast left it to Meleus & of him Scepsis receyued it: There was also a lybrarye at Pergamus verye auncient. In Rome Asinius Pollio had the fyrst lybrarye, whiche was occasion that good wyttes employed great and graue study in learnyng to the ample furtheraunce and commoditee of the common wealth of the cytie. There be at this day many

Isistratus made the first booke.

Athens made many bookes

Ptolomeus lybraryes.

Aristotle had the first lybrary

Asinius Pollio.

The second booke.

F. Feltrius. in Italy, but the most famous is the
 liberatye, whiche Frederike Feltria
 us duke of Urbine dyd cause to be
 edified. Truly the comodite of libe
 raries is right profitable & necessary,
 but in cōparison of the crafte of prin
 ting it is nothyng, bothe because
Printing. one mā may printe more in one day,
 then many men in many yeres could
 wryte: And also it preserueth bothe
 Greke & Latine auctours fro the dan
 ger of corruption. It was found in
John Cuthen Germany at Mogunce by one J. Cus
bergus found thenbergus a knight, he found more
printing. ouer the Inke by his deuise that prin
 ters vsed. xvi. yere after printing was
 found, whiche was y yere of our lord
 M. CCCC. lvi. one Conradus an Al
 mayne brought it into Rome: & Ni
 colas Johnson a Frenchman dyd
 greatly polishe and garnishe it. And
 now it is disperfed through y whole
 world almost. Before the vse of paper
 men vsed to wryte in leaues of date
 trees, & sometymes on the barke of
Men wrot in trees: Afterward they wrote the pu
plates of lead blique wryttings in plates of shetes
 of leade, & they private matters in
 tables & ware, for tables (as Homer
 testifieth

The second booke. Fol. xlvii.

testifieth were afore þe siege of Troy
Paper was deuised by kyng Alexan-
der as Varro affyrmeth, it was made Paper.
of a kynde of fenne rishes, that grewe
in the marishe groundes of Egypte.
But Plinie sayth, it was vsed in the
tyme of kyng Numa, þe reigned CCC.
yeres afore Alexander, & his bookes,
whiche were found in a chest of stone
in sylde L. Petilis a scribe, were
writen in paper. In procelle of tyme
paper, that we vse now, was inuen- Paper,
ted: it is made of linnen clothe beaten
together in mylles made for that vse
Parchement, as Varro wytnesseth, Parchement
was found in Pargamus, albeit the
writers of Hebrwe stories, as Iose-
phus sheweth vsed parchement: they
wrote also in goate skynnes & shepe
skynnes, In old tyme as Herodotus
declareth. There be diuerse maner
of papers, as paper coral, paper de-
mye, blotting paper, marchantes pa- Diuerse man-
per. The vsage of writyng by catac- ner of paper,
tes is very auncient, and was found
by Tyrutillius freman as Eusebius
supposeth, and Iulius Cæsar vsed it
much in secreete and preuy counsels.
The arte of memoire was founde by
Simonides

The second booke.

Arte of me-
mory.

Simonides in Theſſalye: For what tyme he was bouden to a banquet at a noble mannes house called Scopa, it chaunced, that he was sente for to speake with .ii. yong men at the gate and straight waye the banquetting house fel and destroyed al the gistes: Then he, because he remembered in what order and place euery man late deliuered euery man his frende to be buried. By that facte bothe he perceiued the order of the art of memory and what commoditee came to the remembraunce of man by suche places and images as be conteyned in that feate. In memory excelled Cyrus kyng of Persye, whiche could calceuer every man in his hoost by name.

Men of great
memory.

Cyneas the ambassadour of Pyrrhus the day after he came to Rome saluted euery order of nobles by theyr proper names, Mithridates could speake .ccii. languages. Iulius Caesar could write, rede, endite, and heare a tale al at ones. Adrianus the emperour could do the same.

The

The. vii. Chapter.

**The beginning of warre with other
things concerning the same.**



H I V A L R Y, wherein Mars au-
is declared the manly co-
rage of noble captaynes, **thoure of**
chualry.
was deuised, (as Tully
sayeth) by Pallas, as Dio
dorus thinketh, the maner of warre
was found out by Mars. Albert Iose-
phus telleth that Tubalcain, whiche **Tubalcain.**
was afore the flud dyd fyrst practyse
feates of armes, wherby it appea-
reth that v^{se} of warres is of great
antiquitie, but it is vncertayne who
was the fyrst warryor. Afore the fin-
dyng out of weapons, menne vsed to
fight with theyr fistes, feete, and bi-
tyng. And thus begaune battaile, as
Lucretius writeth.

Handes gripen, fote, toth & nayle
Vere first vveapons vsed in batail
Afterwarde they beganne to fight
with stauess and clubbes. And ther- **Stauess.**
fore they assigne to Hercules a staffe
and a Lyons skynne. For men in the
beginnyng vsed stauess to reuenge
theyr iniuries and quarrels, & couered
theyr

The second booke.

Palamedes
aray.

Matches.

Wardynge.

Watche wo:
des.

they: bodyes with skynnes of wyld
beastes in steade of armour. Palame
des ordred and set men fyrst in araye
appointed watches and wardynge to
be kepte, and watche wordes in the
battaile of Troy. At the same tyme
Synon ercogitated behouis and fyres
Plinie sayeth that Pheniciens inue
ted fyrst the polycies of warre: Dio
dorus affyrmeth þ Mars forged fyrst
weapons, and armed souldiers with
them, and therfore the findynge out
of them is attributed to him: but the
instrumentes of warre were founde
by diuers men at sundry tymes.

Helmettes.

Swerdes.

Speares.

Targettes.

Helmettes, swordes, and speares
the Lacedemonians founde: yet He
rodotus supposeth the tergattes &
salettes to be the inuention of the E
gyptians, and so to haue comen into
Grece.

Haberkion.

Shyldes.

The haberkion was deuised by Mi
dias Messenius, shyldes by Pretus
and Acrisius as they fought toge
ther.

Leggeharnes

Fauclins
dartes,

Legge harnes and cristles of salet
tes were inuented by the Cariens,
Fauelynes Erolas, Dartes with
thonges or strynges by Erolus
sonne

Sonne too Mars, bylles by the Thra:
 ciens, iustynge speares and morespy:
 kes by Tyrrhenus: they were vled
 fyrst in the siege of Capna, that Ful:
 uius Flaccus layed to it. Penthisilia
 imagined poulaxes, and Pises hun:
 tyng staues: bow and shaftes, sythes
 Iupiters sonne inuented, althoughe
 Diodorus ascribeth the inuention of
 them to Apollo. Notwithstandyng,
 Artabenus, whom Eusebius resiteth
 sayth that the inuention of Armour,
 began by Moses, whyche beyng very
 younge acheued the fyrst hardye en:
 terpryse agaynst the Ethiopians. Of
 all engynnes of warre, the Cretians
 found fyrst the crosse bowes, & Siri:
 ans quarelles, oz boltes, and the Phoe:
 niciens founde brakes and, slynges:
 Hombeit, Vegecius holdeth opinion
 that Balereares, a people whyche
 dwell in the Spaynish seas, ordained
 slynges. Cranes, oz verues to wynde
 vpon great weightes wer the deuysse of
 Ctesiphon. The rāmer called in La:
 tyn Aries, wherwith walles be ouer
 throwne, was made by Epēs at Troy
 The sough a tertyse called in Latyn
 Testudo too myne walles, Artemon

Justynge spe
 ares. Mores
 spykes.

Polaxes.
 Huntynge sta
 ues.
 Bowe and
 shaftes.
 Sythes.

Crossebowes.
 Quarrelles,
 boltes.
 Brakes and
 slynges

Cranes oz
 verues.

Rammer

Sough.

The second booke.

Gunnes.

**What yere
gunnes were
founde.**

**Reclaymyng
of horses.**

Clazemonius instituted . But of all other that euer were deuised too the destruction of mā , the gōnes be most denylysh, whych was perceiued by a certayn Almayn, whose name is not knowne: After this sorte, It chaunced that he had in a mortar powder of brimstone that he had beatē for a medicine , and couered it wyth a stooone, and as hee strooke fyre it fortunēd a sparke to fall in the powder: by and by there roase a greate flame oute of the mortar , and lyfte vp the stooone, wherewith it was couered a greate heyght: And after hee had perceiued that he made a pype of yron, and tempered the poudre, and so finished this deadlye engyn, and taught the Venicians the vse of it , Whē thei warred agaynst the Genuates, which was in the yere of our Lord. Mccc.lxxx. For this inuention he receiued this benefitt that his name was neuer knowne lest he myght for thys abhomynable deuise, haue bene cursed and euil spoken of whylest the worlde standeth. The waye to reclayme and ryde horses after þe iudgement of Plinie Belerophon taught fyrst: whiche reode the

the swyfte Pegasus into a mountain
of Libie called Chimera, as Diodor
us supposeth it was Neptune. Byt
dels, bittes, horseharnes or trappers Bydels byts
the Peletroniās a naciō of Thessalie tes.
foud, & as some thinke ꝑ cast to breke
tame hortes, was learned of them.
Also the Numidians rode theyr hore
ses without sadles. Cartes with two
horses and waggons the Phrigians Waggon.
bled fyrst chariotes, Richthonius di Chariotes.
uised fyrst in Grece, fighting on horse
backe. The Centaures foud in Thes- fightyng on
salie. Notwithstandyng al the como horsebake.
dities of such beastes, as hortes, mu
les, asses, and all other bearyng and
drawyng beastes were at the begyn
nyng. For it is manifest that the E
gyptians, and Hebrewes, Assyriās and
Arabiās vled them: but the glorious
Gretians vsurpe all too theyr owne
glory and ambiciouse prayse and cō
mendation.

The. xi. Chapter.

The institution of Olympiades with
other games and games.

The second booke.

Playes of
GAMES



Corilus

Exercises v:
led in the O:
lympiades.

The rewarde
of the victors

F Playes of Games in Grece there were foure principall, whercof the most principall was Olympiades: whych were kepte euery .v. yere in the mounte Olympus, and ordayned by Hercules, one of the fyue brethren named Idili Dactili, in honoure & remembraunce of Iupiter. In thys game Corilus an Archadien wan first the price as Eusebius sayeth. Plinie affirmeth that Hercules sonne of Alcumena obtained the victorie there first. Ther was wrestlyng, tunning with horses and on foot, tourneyng, lepyng, coursing with chariotes: contentio of Poetes Rhetoriciens, Musiciens, and disputacions of Philosophers, and greate assemblies out of all Grece. The manner was then to proclayme warres, or entre leages of peace: the rewarde of the victoures was a garlande of Oliue, whych tree grew ther beside. By this they counted their yeres, as the Romanes did bi Lustra and their councelles. The seconde game was pithye, whych were in honoure of Apollo. and made by Apollo himselte

in memory all of his actiuitie, in van-
quishyng the great Dragon Pithon,
that was sente by Iuno too persecute
his mother Latona. The thirde game
was Istmiu deuyled by Theseus in
worshyp of hys father Neptunus, as
Hercules had done to Iupiter: They
had the name Istmiu of the narrowe
place in Grece that Corinth stode in
where the playes were celebrated be-
syde an olde temple of Neptune en-
uironed with a darke wood of pyche
trees. They that wanne the mastery,
had a garlande of pine tree. The.iiii.
game was Nemi, named of the forest
Nemea. These feastes the Agians **Nemi**
kepte solemnely in reuerence of Her-
cules, that slewe there the myghtie Li-
on, whose skynne he wate for a coate
armour. Pirrus daunce was a kind
of dauncyng, wherin the Lacedemo- **Pirrus**
nians practised theyr youth, fro they **daunce,**
were. v. yere of age as a preparatyue
to greater affayres of waite, It was
first instituted in Grece by one Pir-
rus that was one of the Cibilles pre-
stes, They daunced it in armour and
w weapons on horseback, as Solinus **Naked ga-**
testifieth. **mes.** Naked games were firste

The second booke

Funeral plaies.

Wrestlyng

Dyce.

Tables.

Tennys.

Chesse.

Xerxes

Calus.

invented bi Licaon: & funeral plaies
by Acastus, wrestlyng by Mercurie,
dyce, tables, tennys, and cardes wer
founde of the Lidians a people of A-
sia, and begonne not for anye lucre
or pleasure but for a common welth.
For whattime their countre had great
scarfenes & want of corne, in somuch
that it was not hable too suffyce the
people, thei mittigated and swaged
theyr hunger & scarfitie in this wise:
one dai thei toketheir meat moderat-
ly, & another day by course thei apli-
ed such sportes & pastimes to dysue a
way the tediousnes of theyr fampn &
hunger. The chesse wer invented the
yere of the world. .iii. M. ccccc. xxv.
by a certayne wyse man called Xer-
xes, to declare to a tyranne that ma-
iestie or auctoritie without strength,
assitens, & helpe of his men & subiec-
tes was casual, feble, & abiect to ma-
ny calamities of fortune: bys entent
was to breke the fierse cruelte of his
heart by feare of suche daungers as
might chaunce or come to passe in the
lyfe of mā. There is a game also that
is playd with the posterne boone in
the hyndre foot of a shepe, ore, goate
fallowe

fallow or redde dere, which in Latin
is called Talus. It hath.iiii. chaun-
ces, the ace poynt, that is named Ca-
nis or Canicula, was one of þ sides, **Canis.**
he that cast it leyed downe a penye or **Chaunces.**
so much as the gamers were agreed **Venus.**
on, the other syde was called Venus
that signified vii. he that cast þ chaunce
man. vi. and all that was leyed downe
for the casting of Canis. The two o-
ther sydes were called Chius and Se **Chius**
nio: he that dyd throme Chius wan **Senio.**
iii. And he that cast Senio gained. iiii
This game (as I take it,) is vsed of
chylidren in Northfolke, and thei cal
it the chaunce bone, they playe with **Chaunce**
iii. or. iiii. of those bones together: it **bone.**
is either the same or verye lyke to it.

There was in olde tyme a game at
the dyce called Vulturii, and Hercu-
les Basilicus, that Plautus maketh **Vulturii.**
mencion of: but the inuentor of these **Hercules.**
games be yet vnknowne, albeyt, it se- **Basilicus.**
meth to be a deuyl of the Romaines
And lykewise the autour of the game **Odde & euen**
named odde or euen, and holdyng vp
of handes or fyngeters is vncertayne.
Ther be some þ refer the finding of þ **Palamedes.**
cardes & chesse to þ noble Palamedes

The second booke.

The. ix. Chapter

Certayne playes of the
Romanes.

Lupercalia.



LUPERCAL was a
Lauce at the foote of the
moūt Palatine halowed
to Panne a mystical god
of the Archadiens, wher
the custome was to sacrifice a Goat
or (as Plutarch reporteth) a Dogge,
because hee shoulde kepe the wulfe
from their foldes. The oblation was
made in february aboute the. xv. ka-
lendas of March after this rite and
fashion. The young menne all naked
ranne and coursed aboute wantonly
and lastiuously in honoure of Pan,
with whypes or scourges in theyr
handes: And the womē offered them
selues to be beaten with theyr scour-
ges, supposing that it helped too the
fruytfulnes of childrē: This pastime
was instituted by Euander, that cam
out of Archadie, Marcus Antonius
in this playe naked set the Diademe
on Iulius Cæsars hedde. There was
also another shewe called Circenses
whych wer celebrated in a place wal-
led aboute named Circus, wher was
vled

The rites of
these feastes.

Circences.

used fyghtyng, and courting of horses and runnyng with charittes.

The Circus that we name listes or tyltes were of greate length, and had barres wher the rase should begynne and at the other ende was the wager set, that they ranne for: there was used in the same place tournyng These were longe used solemnely of the Romanes & had the tylt of great playes or games. The thyrde kynde of playes were Saturnalia, whych continued v. daies in December, and were kept very costly & sumptuously wth great sport and gladnes, and mutual feastes, and presented ordinarily one another wyth gyftes. It was also the maner in those feastfull dayes that seruauntes should haue equall poute in thynges, and lyke auctorite & syt at the table with theyr masters bycause in Saturnus tyme all thynges were used in common. Ianus ordayned them in honour of Saturnus (as Macrobius declareth) and some saye they beganne in Athens. There was also another game of swearde Sward plaiers vnarmed: the occasiō of their playes, begynnyng was because the Roma-

Saturnalia.

The second booke

nes when thei went to warre should
se fightyng, woundes, and sweardes
to the intent that they should be the
lesse afrayed of theyr enemies armed
or be discouraged when thei saw blo
dye woundes in the fylde, therefore,
the chiefe capitayne or lyuetenaunte
of the host should exhibite to the peo-
ple a game of fēce or sweard plaiers.

The .x. Chapter.

Who founde truse, leages, sundrye
kyndes of makyng it, triumphes
and ouations

Truse.



R V S E, that is called a
couenaunt of peace for a
season was instituted by
Licaon: it was take som
tyme for yeres, as þæt Ro-
manes toke truse with the Veientes
for .xl. yeres, with the Cerites for an
hondrethe: Sūtyme truse was made
for houres as Caius Pontius a sam-
nite required of the dictator of Rome
truse for .vi. houres. Leages of peace
and ctyes in commō places Theseus
dyd ordeine in Grece, but Diodorus
assigneth it to Mercurie. Neuerthe-
les

Truce for
yeres.

Houres.

Leages,
Ctyes.

les they were in frequente vse long a
fore that tyme in Assirie and Egypt,
and namly among the Hebrues. For
Jacob made a leage with Labā. And
Moses offered conditiōs of peace to
the prynces of the countre by whom
he passed: & after him Iehosuah took
by a bonde of peace, and made a loue
day with the Gabaonites. Therefore
it is a great difficultie too appoynte
the inuentor of it. Ther were diuerse
fashyones of makynge leages, as the
Romaues maner was of this fashio. The
heraulde of armes at the com-
maundemente of the kyng tooke and
smit a hogge appointed for that pur-
pose, sayng: so let Iupiter smyt him
that disanullet this holpe leage, as
I stryke this hogge. But Polibius
wryteth that the herold toke a stone
in his hand and sayd: If I performe
and stande to the couenaunte of this
leage wythoute gyle or fraude, the
goddess geue me all thynges prospe-
rous: If I either dooe or thynke the
contrarye, I praye God that I alone
be destroyed and cast away, as I cast
this stone from me, and furthwyth
he threwe doune the stone.

Jacob made
a leage wyth
Laban.

Iehosuah to
Gabaonites.

The Roma-
nes leage

When

The second booke.

When the Arabiens make a leage of peace, ther standeth one betwene the two parties & cutteth wyth a sharpe stone the hollowe of the hande of the confederates, and wyth the bloude, that issueth oute, he anoynteth wyth ragges taken out of their garmentes vii. stones that stande betwene them and inuocateth Dionisius and Vranius their goddes: than the sollicitur and entreater for the peace fyndeth suretie for the straunger or Citisen & was partie. The like order was vsed in Amities made among frendes.

The Scythians leage.

The Scythians made leages after this maner: thei filled a bowlle of wyne, & myngled it w the blood of the that shoulde entre the bonde of peace, and then thei did meet in the bowle their arrowes, axes, halberdes and dartes that doone thei wyth many wordes, vowed and cursed them selues and so dronke the wyne both thei and al the nobles present. The same vsage was among traitours in their conspiracies at Rome. The Barchians consented on their leges thus: Thei made their loue day ouer a depe caue veri priuy. & so lōg as the yett continued, so the pacte

Barchians leage.

pact endured. Dionisius, which was **Triumph.**
 replenished with the spoiles of many
 countrees led the fyrst triumph, and
 afterward, it was receiued of sundry
 nations, as the captaines of Carriage
 when thei sped well, triumphed. In
 Rome, Romulus, after he had conquere
 red Acron kyng of p Ceninens, crow
 ned with Laurell and caried in cha
 riotte wyth. iiii. horses entred into
 the cite triumphantlye, And dedica
 ted his praye and spoyles to Iupiter
 as Dionisius writeth. Albeit, Eutro
 pius sayth that Tarquinius Priscus
 first triumphed of the conquest of the **Camillus**
 Sabines. Camillus ledde the fyrst so
 lemne triumph with whyte horses,
 And a gylded chariot, and a garland
 of golde, wyth all the captiues folo
 yng the chariot with cheines and fet
 ters about their nekes. And the senat
 goyng before into the Capitolie too
 Iupiters temple, where they offered
 a whyte Bull and then returned. It
 was lawfull for none to triumph but
 such as were Dictatour, consul, or pre
 tor, albeit, C. Pompeius beyng but
 of the ordre of knyghtes, triumphed
 as Cicero telleth. Quation is a lesse
 royaltie

The second booke.

Posthumius
Tubertus
The offering
of Lacedemo-
nians,

royaltee then triumphes, and was
the worshippinge of suche as had ended
anye battayle or acheued anye feate
without bloodshedding, or when the
battel lacked any of the due cyrcum-
stances of apoynting, thei that came
into the cite with that pompe, wert
crowned with a garlande of myrtell.
And went a foot into the capitol, al
the senate folowynghym, and there
offered a shepe. The fyrst that had a-
ny Quation was Posthumius Tuber-
rus. The Lacedemonians when they
vanquished theyr enemyes by crafte,
police, or deceit offered a bul: whē they
did valiauntly subdue them by force
of armes they sacrificed a cock, of the
maner of tryumphs, rede Appianus
Liuius or Iulius Capitolinus.

The.xi. Chapter.

Garlandes or crownes, the diuersity
of them. of ornaments.

Garlandes
Bacchus.



LINE testifieth that
Liber Bacchus did first
inuent and wore a gar-
lande made of yvie on
his heade: and after it
was taken in a custome
that

that when they sacrificed to anye of the goddes, they shoulde bee crowned with a garlande, & the oblation likewise.

Notwithstandinge I fynde that the vse of garlandes or crownes is of more antiquitie then Liber Bacchus for Moses, that was many yeares,

afore him, made manye crownes and garlandes of golde. At the fyrste the maner was, in all playes and sacrifices to winde garlandes of boughes of trees: And after thei were garnished with varietie of floweres among the Sycionians by Pācias and

Glycera his lemmanne, Not long after the wynter garlādes that be called Egyptian, whyche are made of woode splitters or pucky dyed with manye coloures, beganne too be had in quotidian vsage.

And in proffesse thei made crownes of brasenn plates gilted, or couered wyth syluer, called for theyr thynnes garlandes. Laste of all Crassus, the ryche dyd fyrste set furthe in his games and shewes, crownes wyth syluer and golden leaues.

And consequently ther wer inuented many

Moses.

Pācias.

Wyntergarlandes.

Crownes of brasen plate.

The second booke.

Corona triumphalis.

Muralis.

Navales.

Obsidional.

Civilis.

Pericles.

**Garlandes
of cinamome**

manye maner of crownes. As the triumphant crowne that the Emperour or graunde Capitayne ware in thys triumph, this was first made of olive and afterwarde of gold. The murall or wall crowne, that was geue to him that scaled fyrst the wales. The cape crowne, that was the rewarde of him that entred fyrst in armes into the campe of hys enemyes. Naual or sea crowne, whych was set on hys hedde that fyrst borded his enemyes shippe And al these wer of gold. The Obsidional crowne, that was worne of hi, þ deliuered a cytie beleged, and was made of grasse. Ther was also a ciuil crowne, whych was a souerētie that a citise gaue to hym that had valiantly preserved hym from hys enemies, this was made of Okyn braunches. And thys maner of crowne the Atheniens did fyrst diuise and gaue it too the Pericles. There were moreouer crownes of pearles, trenche crownes, and garlandes composed of the eares of corne, wyche as Plinie wytnesteth was fyrst in vse amōg the Romanes. But garlandes made of Cinamome, wouen and imbossed wyth golde Vespasian

Vespasianus did first consecrate in the
capitollie in the temple of peace. In
space of yeres the excesse of crownes
was such that the Grecians in theyr
bankettes costed both theyr heddēs,
and cuppes also, wherof the Ioniās
were auctours. By this sort of crow-
nes Cleopatra empoysoned Antony
as Plinie writeth, and Artaxerxes
vsed crownes or garlādes in his fea-
stes, to this Virgill alluded in his
Aeneidos.

Cuppes were
crowned.

They set furth their goldē goblettes
And crowned them vvith freshe cha-
plettes.

Oyntmentes

Oyntmētes (as Iosephus writeth)
notwithstanding that Plinie sayeth
the contrary, were vsed long afore the
battaile of Troye, for Iacob sent to
his sounē Ioseph in Egypt oyntmen-
tes: And Moyses, that was. CCC. l.
yere afore the siege of Troy, maketh
mencion of oyntmentes concernyng
the sacrificacion of the tabernacle, &
priestes of the olde testament: Albeit
it is not known who was first diui-
ser of them. Plinie & Solinus reporte
that Alexander when he wanne the
campe of Darius, found among other

h. i.

mentes

The second booke.

Aethiopus dis-
pised oynt-
ment.

Oyntmentes
might not be
solde.

iewels and spoyles a casket of oynt-
mētes, that muche pleased him: But
Herodotus doth declare that it was
in frequente vse afore Darius tyme
For Cambises Cyrus sonne sent am-
bassadours to Aethiopus kyng of the
Maecobians with great presentes,
wherof a boxe of oyntmētes was par-
cel. When the kyng had learned the
maner of p̄confection of it, he cōtem-
ned and neglected it as a thyng of no
value. It is not certayne when they
came into Rome: But I fynd in Plin-
ie that the .v. C. lxxv yere of the cyrie
Antiochus beyng vanquished, & Asia
subdued and conquered P. Licinius
Crassus & L. Iulius Cæsar then Cen-
sours cōmaūded that no forreyn nor
straunge confection or oyntmentes
should be sold in the citie.

The xii. Chapiter.

Who found out metals, smithes toles,
fyre, candels, and belowes

Galde.



F al metal, wherin world-
ly substance consisteth,
gold, that all men so sore
couet to haue, is the most
precious. For the desyre
herof

herof they haue digged into the depe
 botomlesse abiffe of the pearth, & at þ
 length (as Phaletius sayde) thei wil
 digge Pluto out of hel for it. And Pro
 genes what tyme he was asked why
 gold loke so pale, answered very wel
 sayng, because it hath many that lye
 in wayte for it. Cadmus, as Plinie af
 firmeth, found it in the moūt Pāgeus
 in Thrace, or as some thinke, it was
 Thoas and Eacis that inuented it in
 Panchaia. Syluer Erichthonius of
 Athens or Ceacus found out. I thinke
 they reporte that gold was found in
 Pangeus, bycause there is great ple
 tye in that hyl, as Herodotus dothe
 write. The. v. brethren named Idei
 Dactili found yron in Crete. Mida
 critus fet leade out of the Ileslandes
 against Spayne called Cassiterides,
 as Strabo declareth. Brasse was found
 by Cynaras in þe ile of Cypres, & So
 linas sayeth it was founde in Creta.
 Cynaras also diuided the tōges, tye
 or tape, leuer, and stythe. Notwith
 standyng Clement sayeth that Sel
 mētes and Damnameneus two Iues
 found yron fyrst in Cypres, & the Pāno
 nians brasse. Aristotle holdeth opini
 on

Cadmus
found gold.

Syluer.

Yron.
Leade.

Brasse.

Tonges.
Leuer.
Stythe.

The second booke.

Melting
brasse.

Harpe.

Smythes
forge.

Idei Dactili.

Sootheryng
of yron.

Tubalcain.

on þ Lydus a Scythian fyrst taught
to meite & worke brasse, Theophrast
thinketh it was Delas a Phrygian.
Strabo writeth that a certayne peo-
ple named Telchines wrought yron
and brasse fyrst, & they made a sword
named Harpe, which they gaue to Sa-
turne. The smythes forge some think
the Calibians found, & some suppose
it were the Ciclopes, which fyrst vled
the smythes craft. Diodorus holdeth
the opinion þ Idei Dactili & Vulca-
nus were auctours of fyre, yron, brasse
syluer, gold, and all that is wrought
with the fyre. Sootheryng of yron
Glaucus founde, and Cadmus mel-
tyng of golde. Neuerthelesse I take
it that al these afore named found the
vse of suche thinges in theyr countreies
where they were inhabitauntes. For
the vse of al suche metal was percey-
ued in the beginnyng of the worlde
by Tubalcain whiche was sonne to
Lamech and occupied smyth crafte.
Clement referreth the temperyng of
yron to Delas. Fyre is supposed to be
the inuencion of Vulcanns: Victrici-
us sayeth that the trees toled and
shaken with wyndes, by beatyng to-
But

gether of theyr boughes excited fyre. **fyre.**
 But it had bene more conuenient to
 haue ascribed the gyft of it to God,
 whiche gaue it to man to be a remedy **Pyrodes**
 against the daunger of colde. **Pyrodes** **stroke fyre**
 fyrst stroke fyre out of flinte, **Prome-** **out of flinte.**
 theus taught fyrst to kepe it in mat- **Matches.**
 ches: Plinie telleth howe the spyes
 in armies and camps, or els the she- **Smitynge fire**
 pards diuised to smyte fyre by rub- **with wood.**
 byng of two peces of wood together.
 Laurel and Iuyce be best for that vse. **Belowes.**
 Belowes were found by Anacharsis **Candels.**
 as Strabo witnesseth: Candels the
 Egyptians inuented.

The.xii. Chapiter.

Who ordeyned coynes, lokyng glasses,
 rynges with precious stones.



COYNAGE, of what
 metall soeuer it was **Mony.**
 made, as it maye ap-
 peare by Iosephus,
 is very auncient: For
 Cain Adames sonne
 was very greedy in ga-
 theryng together of mony. Herodo-
 tus writeth, that the **Lydians** **Lydians.**
 coyned siluer and gold to bye and sel
 h.iii. with

The second booke.

Cycles.

**Golde in
Rome.**

**Phedon.
Syluer was
copued in
Egina.**

**Ianus coy-
nes of brasfe.**

**Seruius
Tullius.**

**Lokynge
glasse.**

With. For afore the sieg of Troy as
wytneſſeth Homere, menne vſed to
chaunge ſuffe for ſuffe. Albeit in the
tyme of Abrahā there was mony cur-
rant, for he bought the duble caue, to
bury his wyfe Sara, of the Hethite
Ephron for. CCC. cycles of ſyluer,
whiche was afore the ſieg of Troie
many yeres. In Rome the fyrſt coine
of gold was ſmitten the. cccc. xlvii.
yere of the cytie. And it was named
a ducate, & after it begāne to be vſed
in many places at ſundry tymes.
Phedon begāne ſyluer coine in ſle
Egina. It was minted in Rome cccc.
lxxiii. yere after the cytie was buil-
ded, the printe of it was a Chariot w
ii. horſes & ſome with foure. Ianus
dyd cauſe brasfe to be coyued with a
face on the one ſyde & a ſhypp on the o-
ther ſyde, to ſentent to gratifye Sa-
turn⁹ (which arrived there in a ſhip)
by ſettyng furth hiſ memory to their
poſteritee & ſuccellours. Seruius Tul-
lius fyrſt coined brasfe w an image of
a ſhepe and an ore, as Plinie writeth
Lokynge glaſſes of ſiluer wer diuiſed
by Praxiteles in ſ time of Pompeius
Magnus: There were alſo inuēred lo-
kyng

kyng glasses of Steele, leade, cristall,
 glasse, & mingled stufte, wherein we be
 holde our visages. Albeit it is vncer-
 teyne who dyd fyrst fynd the, sayyng
 that Plinie sayeth oue Sydon imagi- Sydon
 ned the of glasse. Rynges is a peece of Rynges.
 stone wrought in them be reported of
 Plinie to haue bene made of Iupiter
 for to kepe in memory þe punishment
 of Prometheus, for that he deluded þe Prometheus
 goddess of the element of fyre, and did
 traduce it to mans vse, but that is a
 fable of smale credite. For the vse
 of rynges and precious stones is of
 great antiquitie, for I rede in Gene-
 sis that Iudas gaue his doughter in
 lawe Thamar a ryng, & broches, as
 pledges of his promise. And Moyses þe
 was CCC. yere before the battaile of
 Troy speaketh of rynges & precious
 stones for makynge of the arke & vestu-
 res of Aaron, as oryches & smarag-
 dus or emrode. In Rome at the fyrst
 they vsed rynges of yron euery mā sa Rynges of
 uynge þe tribunes. It was long afore yron.
 the senatour shad any ringes of gold
 and as Macrobie writeth, they vsed
 the not so muche for trimmyng & dec Rynges ser-
 ued to seale
 king of the selues, as because to seale letters
 letters.

The second booke.

A man might haue but one letters wth the: insomuch p it was not
 r^{yn}g. not permitted to any mā to haue mo
 then one, & that was allowed in none
 but fre men. Afterwarde they began

Rynge were to graue seales in preciouse stones.
 wo^{rn} on the And, least thei should be broken with
 left hand. streffe, they ware them on the f^{yn}ger
 of the left hand, that is next the lytle
 f^{yn}ger, bicause the lefte hande is not
 put to muche labour as the right hād
 o^z els, as Marcrobie sayeth, bicause
 there goeth a vayne from that finger
 to the heart. Rynge also were vsed
 and wo^{rn} of the knyghtes in Rome
 that by them they might be discue-
 red and knowen from the cōmon sort
 of the people.

Knyghtes
 ware r^{yn}ges
 for a differece.

The. xiiii. Chapter

The originall of glasse, ambre, Vermis-
 lon, Mirra, and Christal.

IN VP HENICE whiche is
 a parte of Syria, marchyng
 on Turpe at the foote of the
 mounte Carmel, there is a
 pole called Candebeni, whercof the
 riu^{er} Belus springeth, in the whiche
 glasse, as Plinie writeth, it engēdred
 For it is reported that on a time whē

Glasse.

a marchaūtes shyp, that was freight-
 ed w salt peter (for so some expound
 nitrum) arrived there. And as they Nitre.
 rompyng on the lādes & sea bākes pre-
 pared theyr meate, It fortunēd that
 bycause they had no stoorē of stones
 to bere vp theyr vessels, wherin they
 sodde theyr meate, they toke out of
 theyr shyp great peces of nitre to set
 on theyr victuals, whiche after they
 chaūsed to be on fyre & mingled with
 the sand, there rāne bright flakes of
 this precious lycoute. By this riuer
 is Mennō his tounge, & as Iosephus
 writeth, þ nature of that water is to
 turne & trāsforme othet metals into
 glasse. Ambre, as Diodorus wytnes- Amber.
 seth, was found in þ ile Basilia, which
 lyeth against Scithia aboue Galatia
 in þ great Ocean, where it was fyrst
 cast vp, & was neuer sene nor found in
 any other place before. Vermilion or
 redde lead was found in Ephesus by Vermilion.
 Callius an Athenien: And it was in
 Rome couēted & taken for holy, in so-
 muche þ on theyr feastful daies, they
 paynted the face of Jupiters ymage
 with it, & the bodies of thē that tri-
 umphed, & Camillus triumphed so, as

The second booke.

Mirrhe.

Chrystal.

Plinie wynteth. Mirrhe, whiche is an humoure congeled & constipated together with heate, cometh out of þe east parties & namely out of Carmania: Pompeius in his triumph of the pyrates & robbers on the sea brought it fyrst into Rome. Chrystal is a stone that is congeled of pure water not cold, but by a power diuine of heate, whereby it receybeth his hardnes, & neuer relēteth or melteth, & receiuethe diuerse colours, & this is þe mynde of Diodorus. But Plinie holdeth opinion that it cometh of the yse, extremely frozen. Neuerthelesse it is vncertaine yet who found it.

The .xv. Chapter.

The beginnyng of ymagery, and of Alexanders ymage.

ymages.



Hercules.

CONCERNYNG the use of making images, from whence it came auctours differre & vary. For Macrobius citeth one Epicardus that sayeth it begane of a supersticion of Hercules, whiche accordyng to the number of his companions whom

The second booke. Pol. lxiij.

Whom he lost in his voiage into farre
countrees: When he came home into
Italy made ymages of the & cast the
downe at þ bydge sublicius into Ti-
bze, to the intent they should be caried
into theyr natiue countrees, thinkyng
that to be a iust parentacion for their
funerals. Neuerthelesse he taketh it
that thei came rather of þ custome of
the Archadians, which as Diodorus
writeth, in theyr wādering abrode re-
pared into Italy, & buylded a chapel
to Pluto & an alter to Saturnus, wher
they pacified Pluto w the heades of
men, & burned the bodie to Saturne
for so they expounded theyr oracle,

The Archas-
dians maner.

An oracle.

Et capita inferno et patri trāsmittit
lumen.

Geue heades to Pluto the god in-
fernal,

And Saturne his father the fire in-
fernal.

The sacrifices that were offered to
Saturne wer named Saturnalia. Af-
ter Hercules as he passed through It-
aly, when he had cōquered & subdu-
ed Berion, aduertised the to chaunge
that vnlucky sacrifice into fortunate
oblations, and taught them to make
them

The second booke.

Prometheus
made images

thē to Pluto: And to light tapers of
waxe in honoure of Saturne. Lactā-
tius sayeth Prometheus made fyrst
ymages of soft clay, & taught þ way
to make statues: Some say, as Dio-
dorus writeth, that the Ethiopians
found the fyrst vse of ymages, & of thē
the Egyptians leatned. Notwithsta-
ndyng I fynd that ymages were long
afore that tyme: For Rachel when
her husband fled out of Mesopota-
mia, from Laban his father in lawe,
dyd steale away her fathers goddes,
and therfore it appeareth that yma-
gery is of an auncient beginnyng.
And some there be þ thynke men toke
occalpon of God to make ymages,
whiche willyng to shewe to þ grosse
wyttes of mē some percepueraūce of
him self, toke on him the shap of mā,
as Abraham sawe him & Jacob also.
And the scripture semeth in sundrye
places to attribute to him handes,
feete, eyes and eares, whiche be par-
tes and mēbres of men. And by this
meanes men gathered þ maner of ma-
king images of God, bicause to kepe
him in freshe memory. And this is þ
true original of ymagery. Spurius
Cassius

Cassius made in Rome þ image of Ce
 res of brasse. Afterwarde were made of brasse.
 statues of men to excite & encourage
 valiant heartes to high enterprises.
 And for þ cause þ Atheniens set vp þ
 ymages of Hermodius & Aristogito
 that slew & expulsed the tyrannes.
 Leontinus Gorgias made him selfe
 an image of pure golde not hollowe
 fyrst and set it in Delphos þ .lxxviii.
 olympiade. Pharnaces caused one to golde.
 be made of siluer like him selfe, whi-
 che Pōpeie in his triumph remoued.
 In Italy M. Attilius Glabrio made
 the fyrst statue of gold on horsebacke
 in remembraunce of his father: There
 were also images made of brasse, yuo
 ty, woode, & marble. The maner of þ
 Romaynes was to set vp they yma-
 ges couered, but the Grecians vsed to
 forme thē naked, & the Romaynes al-
 so had a rite to brenne encense, & light
 tapers afore them. In this art many
 were very expert, as Plinie reherseth
 But Phidias of Athens passed thē al.
 In Rome the kyndred & familie of
 the Mactians were accustomed to
 were on thē the image of Alexander þ
 great grauen: as, mē in gold o: siluer
 women in calles & rynges: bycause is

Leontinus gor-
 gias made
 him selfe an
 ymage of
 golde.

M. Attilius
 made the fir-
 st ymage in
 Rome of
 golde.

Phidias.

The second booke.

Augustus
Seale,

was reported, that he should achieve
wel in al affayres whiche did bere on
him Alexanders ymage ether in gold
or syluer. And therfore Augustus
Cæsar vsed long the ymage of ym in
scalpng his letters.

The.xvi. Chapiter.

C Paintyng, and potters craft, of
workyng in pearth.

Paintyng.



Polygnotus

PORTVRA TVRE,
Gyges a Lidiau, as Plinie thinketh, dyd fyrst in
uent & diuise it in Egypt
In Grece Pyrrhus & co-
syn of Dadælus, after A-
ristotels myn de. But Theophrastus
saith that Polignotus an Athenian
found it, yet Plinie agreeth nether w
Theophrast, nor yet w him selfe: for
in his. cccv. booke he saith that Po-
lygnotus a Thasian dyd fyrst paynt
women in single appatel, & trimmed
theyr heades w calles of sundrye co-
lours, & set furth pictures to the shew-
yng more decenre, in openyng their
mouthes, and made theyr terhe to be
sightly, & the visages more sauoura-
bly

bly to behold, but who found it, it is
 vncerteyne. For the Egyptians saye
 they had that art. vii. M. yeres afore
 it came to Grece: And they of Grece
 asseyne it was begūne by the Sicio-
 nians, & some of þe Corintheians. Al-
 beit all cōfesse it begāne of the draw-
 yng of a mā with lynes. In pceste of
 time it waxed more sumptuose wth co-
 lours. Drawyng pictures with lynes
 or shadowes Philocles an Egyptian
 or Cleantes a Corinthian diuised.
 Thelephanes a Sicionian & Ardices
 of Corinthe vled fyrst this arte with-
 out colours, and Cleophantes of the
 same cōtries inuented fyrst colours:
 Apollodorus obteyned muche praise
 with þe pensyll. In this excelled Ty-
 magoras, Pithius Polignitus Agla-
 ophon. wth other that Plinie. reciteth
 in the. xii. booke: And Raphael s^{ct}us
 an Urbinate, is very excellent in ex-
 pressyng of liuely ymages of men in
 this faculte. The potters occupation
 that worketh all thinges in clay and
 yearth, Chorebus an Athenian found
 as Plinie in his. vii. booke telleth.
 In his. cccv. booke he ascribeth the
 original of it to Dibutades at Corin-
 the

The begin-
 nyng of pain-
 tyng.

Cleophantus
 inuented co-
 lours.

Potters
 craft.

The second booke.

Dibutades a
worker of
clay.

Mummius
destroyed
Corinthe.

Demaradus.

Mouldes.

Potters
frame.

the: whiche by helpe of his doughter
invented this craft, for after she vn-
derstode þ a yong mā her louer shuld
depart into a straunge nation for þ tē-
der loue þ she bare to him, she drew
his image on a wal after þ patron of
his shadow by cādel light, which her
father fylled & fashioned w clay, and
made it into a figure & resēblāce of
his body, & dried it w the fyre & set it
in þ cōmon hoot house where þ mai-
des & women kept bathes: And there
it remayned tyl Mummius destroyed
Corinthe. Some say it was found by
Rhenus & Theodorus in þ ile of Sa-
mos. And Demaratus father to Tar-
quinius Priscus kyng of the Romay-
nes brought it into Italy, & after him
Euchiras & Eugranius amplified the
science more copiously. Makynge of
mouldes, & the way to worke images
in thē Lisistratus a Sicioniā inuēted
The potters whele or frame, as Epho-
rus sayth Anacharsis a philosopher
of the countree of Scythia found: Some
say it was Talus Dedalus sister sōne
The speciall workemen in this arte
were Dimophilus & Gorgosus.

¶ The ende of the abrydgement of the second booke.

The firste Chapter.

The inuencion of husbandry with
other thynges concernyng the same.



VS BONDRY

or tyllynge the husbandrye
grounde Diodo-
rus sayeth, was
inuented by Di-
onysius amonge
the Egyptians,
In Grece and A-
sic by Triptole-
mus

mus: as Iustine wyrteth, in Italic sa-
turnus: but Virgill wyrteth, that
Ceres was first inuentrice of it. Ne-
uertheles Iosephus declareth that it
was perceiued and founde by Cain
Adams eldest sone. In the beginning
men liued by Acornes, and other fru-
tes of the yearth tyl Ceres, as Plinie
telleth, taught the of Athēs, Italic, &
Sicilie too some corne, whiche afore
growe among other herbes. Diodo-
rus referreth the inuention of it too yng.

Isis, Albeit, Iustine affirmeth that
Triptolemus found it in the tyme of
Herichtheus king of Athens, but Di-

J. l.

odos

Cain.

Ceres.

Men liued by
acornes.

Corne sows.

The .iii. booke.

Bakynge and
Gryndynge.
Dungynge
lande.

Yoking oxen

Plough

Instrumentes
of husbandry

odorus sayth he lerned of Ceres, and
had commaundemente to teache it a
broad. In Italie Saturne instituted
sowynge as Macrobie testifieth, Pi-
tumnus taught me fyrst to muck and
compasse theit land, and hys brothes
Pilumnus taughte men to bake and
grynde, but Plinie sayth that Auges
as a kyng in Grece taughte men to
dunge theit landes in the time of Ho-
mere, And Hercules afterwarde pu-
blished it in Italie, Diodorus witnes-
seth that Dionisius the seconde yoked
oxen to the plough fyrst, wher as
afore it was laboured by hande, Bris-
ges an Athinien, or as some reporte
Triptolemus as some say one Osiris
found the plough: Trogus dyd saye,
that it was Habis kyng of Spaine
that taught fyrst to plowe and sowe.
Instrumentes of husbandrye, as Vir-
gyl supposeth Ceres founde out, but
we must take it that these men afore
reherced dyd teach it fyrst in sundrye
places, for it is manifest that afore
theit time the Hebrues and Egiptis-
ans had knowledge of thys science,
As Iacob, when there was a greate
derty of coyne in Canaā, sent his sons
nes

nes into Egypt to by grain. And therfore without doubt the Hebrues dyd fyist fynde out the waye of tpyllng corne, gryndyng with other rusticall instrumentes: Siues & sarces of here were found in Fraunce, as Plinie telleth, and bultres of linnen in Spaine In Egypt thei were made of scune riches, and bulrpythes.

Siues and
sarces.

The.ii.Chapiter.

Wyne, oyle, honye, cheese, and strange trees broughte into Italye.



DIODORVS saith that Dionisius dyd first perceue the nature of the wyne, and taught men of Grece to plant it, and to presse wyne oute of the Grape as Saturnus dyd in Italye: Some saye it it was Icarus father of Penelope founde it in Athens, And was afterward slaine of the husband men, whyle thei were droncken. Athenens in one place writeth that Oresteus sonne to Deucaliō fyist found the vine about the mount Atna in Sicilie: In another place he sayth that it was founde at the Citie Plinchina in Egypt. Aruntes a Tirrhene banished oute of hys

Wyne

Icarus.

Oresteus.

The .iii. booke.

Arantes brou
ght into Fra
unce.

Noha plater
of the vyne.

Wyne taner:
nes

Deleying of
wyne.

Olyue oyle.

Makyng
chese.

countre by Lucinon, whō he brought
vp of a chylde, caried fyrst wyne into
Fraunce. Seculus the sōne of Ventus
inuented þ first food of mē of þ trees,
and Eumolphus an Athenien taught
the maner of orderyng of them, but
afore all these Noha was þ fyrst that
either tilled the land, or planted the
vyneyarde. And when he had dronke
of the fruyt of þ grape, he was dron-
ken. Wyne tauernes wer set vp fyrst
by the Lidians a people of Asia, whi-
che also founde diuerse games. Sta-
philus (as Plini sayth, Deleted wine
fyrst. Drynke that is made of barlye
whiche we cal ale, and was the com-
mon dryncke of the Egyptians, was
diuised bi Bacchus; And he taught it
to such natiōs, as had no grapes gro-
wyng. And for that cause Englande
Scotlande, Irelande, Fraunce, and
Germany, and all that border on the
west and north seas vse thys drynke,
Albeit, the Germanes put hoppes in
it, and cal it bere. In Grece, as Dio-
dorus holdeth opinton Pallas shew-
ed þ oliue, and the way to make oyle
And Aristeus gathered fyrst the crud-
des of mylke, and made chese, honye,
And

And the oyle mylle, as Plinie wytt-
 neth, notwithstanding the olyue
 was afore Nohais floud, and Moyses
 speaketh of oyle that was used in sa-
 crifices, wherby it may be perceiued **Gathering**
 that oyle was inuented of the Jewes **honpe.**
 Iustine sayth Gargoris kyng of Cu- **Gargorius**
 retes found the fashion of gathering
 of honpe, he dwelled in the forrest of
 Cartesia in Spaine. There grewe no
 olyue in Italye, Spayne, nor Affrike
 In the tyme of Torquinius Priscus
 the .c. lxxiii. yere of the Etye.
 And afterward p. cccc. xl. yere of the
 citie there were some, howbeit they
 were nere the sea. But in dede honpe
 was gathered fyrste of the Hebrues **Cheri trees.**
 shepherds. The chiretrees L. Lucul-
 lus brought out of Ponthus the yere
 of the citie. ccccclxxx. Zizepha and
 Tuberes. S. Papinius conueyed oute
 to Siria and Affrik into Italy in the
 tyme of Augustus Cæsar. The plane
 tree, the Laurel tree, the pygge tree, &
 apple trees, wyth other which is not
 nedefull to rehearse, wer brought in
 by dyuerse men, whose names ar not
 spoken of by any autours.

I.iii.

The

The .iii. Chapter.

Who named beastes, instituted sacrifices, hunting, salt, pultries.

Adam named
Beastes

Hiperbius.

Abell.

Swyne was
most comended
in sacrifices.

Eatynge of
fleshe.



BEASTES after they were all created in theyr kynde wer named by Adam wyth the same names, that they bee nowe called: Hiperbius sonne to Mars killed them fyrste, but I had rather referre that to Abel Adams sonne: for he dyd fyrst offere to God the fyrst begotten of hys flocke, and from hym it spred abroad among the Hebrues, and also other countries. Of al other swyne wer the fyrst that were sacrificed of the Gentiles, In the sacrifices of Ceres goddesse of corne, as Varro witnesseth, In leages of peace, in Mariages: At lengthe they came too such outrageous cruelte, that they sacrificed men. Fleshe was not vsed to be eaten vntil the time of Nocha: and then God permitted it, but many countries long after that forbare and kept great abstinence from fleshe: As in the golden worlde vnder Saturne men

me only liued by frutes of the perth. **Priestes of**
 The priestes of Egypt refrayned fro **Egypte,**
 fleſhe, egges, and mylke, bycause, as **Egges**
 they thought, egges were but tendre **Mylke,**
 and ſofte fleſhe, and **Mylk** was blod
 ſaupng that the colour was turned.
 And **ſ** Eſſenes in Iurie, And Iupiters
 preſtes in Crete eat neuer fleſh. **Ban- Bankettes.**
 kettynge dyſhes and delicacies were
 made in Ionia, and then the cuyl cu-
 ſtome was taken vp by other countri-
 es: Albeit there were lawes made in
 Lacedemonie by Licurgus, and in
 Rome by Fannius. For **ſ** abolishing
 of ſuch exceſſiue feaſtynge, I woulde
 ſome good man wold preſcribe nowe
 a dayes a lawe to be precisely obſer-
 ued of all men, for I thynke there ne-
 uer was ſuch ryot in feaſting as ther
 is in this time. **Huntynge.**
Fyſhing
Salte.
 the Phenicians found. Salt and the
 uſe therof was perceiued by Miſor &
 Salech. In Rome. Q Hortenſius did
 fyrſt ſet furth a Decoke at the Augo-
 urs feaſt. **Decoke.**
Pultries.
 Pultries of all kynd of fou-
 les were inſtituted by Marcus Leli-
 us Srrabo a knight of Brūduſie.
 And Alexander Emperour had alſo
 ſuch pultries. Warrens and Parkes
 were

The .iii. booke

Beastes that
be badges.

were made first by Fuluius Hirpius
And now thei be euery wher vſed but
moſt cōmenly in Englād to the great
domage of good paſtures, that might
fede other cattel. The Wolfe, mino-
taure, the horſe, the bore, were cog-
nate of the Romanes armies: And
Caius Marius in his ſecond conſul-
ſhip appointed the Eagle for a badge
of his army and legyon, wyth many
other nowe a dayes, which be in cote
armours of noble men.

The .iiii. Chapiter

Who founde flaxe and wolle wyth
suche instrumentes and artes as long
to the ſame, and ſpke.

Lynnen.

Arachus..

Knyttyng
nettes.

Spynnynge
Weuyng.



YNNEN or flaxe, as
Plinie ſayth, was found
by the bewtyfull Ladye
Arachne of Lidia, & ſhe
taught alſo the waye of
knyttyng nettes to take beſtes, fyſhe
and foules, Minerua inſtructed the
people of Athens fyrſte in ſpynnynge
and weuyng wolle: but in one place
Plinie ſemeth to aſcribe the feate of
weuyng to the Egyptians. The wals
hers

kers of fullers craft was inuented by
 Nicias a Megarien: The Lidians in
 Sardes dyed wolles fyrst. ¶ Spindles
 for wolles were fyrst inuented by Cleo-
 ster sonne to Arachne. ¶ Hanginges
 of attyle whiche be used in halles or
 chambers Attalus kyng of Asia, de-
 uysed: and Pallas taughte the vse of
 clothynge, or aparel, as Diodorus wit-
 teth, and Eusebius saith one Vso a
 Silician borne, made fyrst clothynge
 and apparel for men of beastes sayn-
 nes: but in dede Adam whō God dyd
 first create, made the fyrst lether coa-
 tes for hym selfe and hys wyfe Eue
 our olde mother, leauynge thereby a
 patron to al his posterite of þe craft.

The Shomakers arte one Boethius
 found. Attalus taught men fyrst too
 weue golde in clothes. And the Phri-
 gians inuented brodering. The Gre-
 kes deuysed the mantyle, and the He-
 trurians founde the robes of estate.
 And mynglyng of diuerse colours in
 aparel, was the inuention of the Ba-
 bilonians. Silke, which in all coun-
 tries is occasion of much dissolute be-
 hauour in apparel, was found of the
 Cerites growynge on theyr trees, and

Fullers craft
 Dying wolles
 Spynndels.

Attyle clothe

Also.
 Apparel.

Adam made
 the fyrst coat
 of Lether.

Shomakers
 craft.

Embroidyng
 mantyle.

motleys.
 Sylke.

The.iii. booke

Spynnyng
and weuyng
of sylke.

Pamphila.

Purple co-
lour

Hercules.

Tiro.

With wetting thei combe it of & make
it fytte for their vles. Spynnyng and
weuyng of silk that commeth of wor-
mes Pamphila þ daughter of Plaris
diuised in the yle Coos. Purple co-
lour was found as Pollux witnesseth
by this occasion. As Hercules beyng
in loue with a beutifull Lady named
Tiro, walked on the sea clyffes, hys
greyhound chaunced to fynde a shell
fyshe called a purple, and when he
had eaten it, the oryent colour of the
blood remained on his snout: which
fresh colour the ladye espynng threa-
tened Hercules that he should neuer
compane with her more one lesse he
broughte her a clothe dyed with that
precious colour. Then Hercules wil-
lyng to accomplyshe his ladies wyll
soughte the purple fyshe, and caried
the blood to hys souerayne ladye.
And thus begaune the purple colour
among the Tirians.

The.v. Chapiter

¶ Buylpynges made of claye,
bycke, stone, with other
lyke matters.

Men



ME N at the fyrste lyued houses:
 lyke wyld beasts in ca-
 ues and wyldernes, and
 also fed on fruytes and
 rotes of the yearth: but
 after they had perceiued the commo-
 ditie of fyre, and felte therby a great
 comforte agaynste the vehemencie of
 colde: some beganne to edify cotages
 of boughes of trees, and some digged
 caues in the mountaynes, and by of-
 ten experiencyng of suche meanes
 they attained to a greater perfection
 in buyldyng. And afterwarde (as wit-
 tes of men be inuentiue) they learned
 too fashyon buyldyng wyth walles
 that they set vp wyth long proppes.
 And dyd wynde theym aboute wyth
 small rodde and so dawbed theym;
 and to kepe cut the stormes, they co-
 uered theym wyth reede, boughes or
 fene sedges. Thus in processe of time
 they came too the arte of buyldyng,
 whych as Diodorus sayth, is ascri-
 bed to Pallas: But I ca rather think
 that eyther Cayn or elles Iobal sone
 of Lamech found out this craft.

Howles of claye, Doxius sonne of
 Gellius dyd fyre inuent & sette vp,
 takyng

Making wal-
 les of houses

Buyldyng
 Pallas inu-
 ted

The iii. booke

Bycke worke takynge example at the swallowes nest. Bycke buyldynges wer inuented by Eurialus and Hyperbius two brethre of Athens, as Plinie iudgeth albeit Diodorus referreth it to Vesta daughter of Saturnus. Epimenides of Crete fyrste vſed too hallowe hys house and feeldes with expiations.

Blessyng of houses.

Tile & slate.
Stone delues

Fyrst. pillers

Marble.

Tile and slaate to couer houses were the inuention of Syneras sonne of Agriopa in yle of Cipres. Stone delues or quarels wer found by Cadmus in Thebes, or as Theophraste writeth in Phoenice. Albeit I thinke the inuention of such artes may more iustly be ascribed to Cayn or the posterite of Seth: whych did make two pillers one of bycke and another of stone, and wrote in them al the art of astronomy, at whych tyme I suppose pillers and bycke were fyrste made, wherby it appeareth that the cast of buildyng hath bene from the begynnyng of the worlde. Neuertheles, I denye not but these afozenamed dyd begyn edefiying in sundry countreies.

Marble was vſed in buyldyng at Rome of rych men to shew theyr sup-
tuouse magnificence. As M. Scaurus
bepung

being Edilis caused, ccc. lx. pillars of marble to be caried to the making of a stage wheron an Enterlude should be played: but Lucius Crassus was **Gates of marble.** fyrst that had pylers of marble. M. Lepidus made the gates of his house with marble of Nummedie, not wythout reproche. He was consul the yere of the cite. cccccc. lxxvi. Mamurca a knight was master of Iuli. Cæsars **Mamurca** workes in Fraunce, pyuned fyrst the **pinnes his** walles of his house with broke mar- **house wyth** ble. In grauing marble Dipœnus Sci **marble.** lus boine in Crete floreyed fyrst, a **Graters in** fore kyng Cyrus reigned in Persie. **marble.**

The .vi. Chapter.

Who made the fyrst cite, tentes, temples, and pytes.



WHEN men were sum- **De:asion of**
 what claymed of their **making cities**
 vplandythe behauore,
 by reasõ that thei were
 refreshed of their ex-
 treme colde by fyre and
 such houses as thei had deuised, thei
 gathered them substaunce and goodes
 to the sustentation of their househol-
 des and famplies. But after they per-
 ceined,

The .iii. booke.

Cecropia.

reyued that myghtie and strong men
dyd inuade and dyspoyle theym of
suche stuffe as they had, they knytte
theym selues to gether in a compa-
nye, and dwelled in wone cyrcuyte,
whych they walled aboute and na-
med it a Cytie. Notwithstandynge,
there is muche dyuersytie of oppyn-
ions among writers which was first.
For Plinie sayeth Cecrops buylded
the fyrste Cytie and called it by hys
owne name Cecropia, whiche was
afterwarde called Athens.

**Argos.
Diospolis.**

Strabo wyrteth that Phoroneus
buylded fyrst Argos: the Egyptians
say, that Diospolis in theyr countre
was long afore: whych is credible
to be so bycause they be a verye aun-
cient nation. Trasoun fyrst made wals
les: towers, (as Aristotle saith,) the
Cyclopians edified: but Theopha-
rast thynketh the Phenicians buyl-
ded theym.

**Walles
Towers**

Enochia.

And Virgill referreth that seate
to Pallas. But to say the truth Cain
(as Iosephus declareth,) made the
fyrst Cytie, and named it Enochia af-
ter hys sonne Enoch. And the young
me that came of Noha his lyuage by
the

the aduylse of Nemrothe builded the
fyrste towre of an erreacyng heygth
whych was called afterwarde Ba-
bylon.

Babylon
Tentes.

Tentes Ioball sonne of Lameche,
inuented, notwithstanding that the
Phenicians affirme that the nephews
of Seculus found them.

Temples

Temples, as Diogenes supposeth
were founde by Epimenides in Crete
But Vitruuius affirmeth that one
Pithius a Carpenter made the fyrste
Temple in Priane in the honoure of
Pallas; Herodotus sayth that the E-
gyptians instituted the Temples fyrst.
In Rome, Romulus builded the first
Temple in the worshyppe of Iupiter
Seretrius. To almyghtie GOD Sa-
lomon kyng of the Hebrues buylded
the fyrst Temple thre thousande, an
hundred and two yeres after the
creation of Adam in Ierusalem.

Pithius.

Salomon.

Pyttas Danaus dygged fyrste, as
Plinie teacheth, after he came oute
of Egypte into Argos a countrey of
Grece. Neuerthelesse too tell the be-
ste originall of them, Isaac hys
shepheardes dygged the fyrst pyttas
as appereth in Genesis. And Moses

Egyptians.

Pyttas.

cau

Isaac dyg-
g. d pyttes.
Moses.

The iii booke.
caused pyttes to be digged in the wast
dernes when he dyd conduct the Is-
raelites out of Egypte, whiche was
CCC.lxxxxiii. yeaere afore y^e Danaus,
came into Argos, neither was it Da-
naus but his daughters that dygged
the pytte at Argos.

The. vii. Chapter.

The laborynthes, turrettes, suns
dye fashions of butrials.

Laborynthes



Foure labi-
rintyes.

LABORINTHES
whiche we may cal
les, were cetyen intricate,
& wyndyng wo-
ckes wyth manye en-
ties & doores, in suche
sort that if, a mā were
once entred, he coulde not issue oute,
without ether he had a perfect guide
or elles a clewe of thredde to be bys
conduete. There were. iiii. of theym
moost notable as it is reported: The
fyrst was in Egypt, and was called
of some the palace of king Motherus-
des, of some the sepulchre of Meris:
but there bee other that saye, it was
buylded in honoure of the sonne by
hyng

The.iii.booke. Fol.lxxiii.

kyng Peteslucus or Tithoes, albreit
Herodotus saith it was the com-
mon tounge of the kynges of Egypte:
this stode a litle fro the Doole of Mi-
rios. The second was made in Crete
by Dædalus at the comaundement of
kyng Minos, wherem Theseus of Ae-
thes slewe the Minotaure. The third
was wroughte in y^e Isle Lemnos by
Zmilus, Rhodus, & Theodorus car-
petars of thesame countree. The.iiii.
Porsenna kyng of y^e Hettrurians cau-
sed to be made and sette vp in Italie
for his sepulchre, it was all of free
stone and vaulted. The highe steples
or turrets that the Egyptians call
Pyramides, were betwene Memphis
and Delta twoo citees of Egypte, of
such height, that it was meruell how
the stone and morter could be caried
so high. One of them, that was grea-
test, was the worke of. CCC. thou-
saunde and. lxx. menne in. xx. yere, at the
cost of kyng Chemis, whom Herodo-
tus nameth Cheopis. Chabreus bro-
ther of thesame kyng made the secōd
turret not equall in hight. The third
kig Micerinus caused to be wrought
xx. fore shorter then his fathers was.

Crete.

Dædalus.

Lemnos.

Porsenna.

Pyramides.

The greatest
spire Chemis
made.

h.l.

The

The cause of
making the
spires.

Mausoleum

Artemesia.

Rites of
burying.

Massagetes.

Albanes.

Thracians
fashion.

The occasion that thei wer made, as Plinie telleth, was leaste the people should bee idle, and Josephus saith the Egipcians enforced the Hebrewes to buylde those Piramides, bycause thei should bee in subieccion to them, and that thei might bee made slaues and drudges: or els leaste the kynges should leaue so muche treasure too their successours, that it might moue the to sedicion or treason. Mausoleū þ was the tounge of Mausolus kyng of Caria, his wife Artemesia builded moste sumptuously, & for that faithfull loue þ she bare to hym, she remayned a widowe all her life tyme. The manner of buriall in diuerse countrees is of sondry fashions: as the Massagetes and Derbians iudge them that die in sicknesse verie wretches, & therefore when their parentes, and kynsefolke were aged, thei strangle them & eate them, supposing that it is better that thei should eate theim, then the wormes. The Albanes, that dwell by the mount Caucasus, take it to be a mortal crime if thei regarde or ous name the that be ded. The Thracians kepe solēpnely the funerals of þ ded corps of

of men with great ioye & solace: by cause thei bee dispatched by death of the miseries humane, & rest in felicity eternel: & contrary wise at þ birth of their children thei make great sorow & lamentacion, bicause of the calamities þ thei must sustain in this miserable life. The womē of Inde take it for a great honesty & triūphe if thei maie be buried with their housband: for it is graunted to her þ loued hym beste. there be other diuerse maner of burynges among the Paganes & Heathē people, whiche for so much, as they exceede the boundes of all humanitie, and haue in the no hope of resurrection at this present I omit and ouerpaſſe the. The Romaines, bicause the ded carcases þ died in externe battail were after their buriall digged out of the ground, instituted the maner of burnyng þ carcases of men departed, whiche rite was executed on Syl la first of al the house & kindred of þ Cornelians, whiche feared leaſte he ſhould bee ſerued as he had vsed Marius. Thei had alſo in Rome a maner of deiſyng or hallowyng their emperours ded bodies, after this ſorte

Women of
Inde,

The Romaines
burned
their dedde
bodies.
Sylla.

Deiſyng of
the emperour

h.ii.

When

Herodian.

Whē the emperour was ded and his
 body reuerently buried with greate
 exequies, thei fourmed an Image of
 the emperour pale as though he were
 sicke, and laied it at y^e gate of the pa-
 lace in a bed of Iuorie, and the phis-
 cions resorted thether to the bed sixe
 daies continually, the lordes of the
 senate, and noble ladies and marrōs
 stādyng on euery side of the bed. The
 seuēth daie the young lordes and no-
 bilitie bare hym on their shulders in
 the bedde, firste into the olde place of
 Iudgements called Forum Vetus,
 and then into the felde named Cam-
 pus Martius where thei chose their
 magistrates and high officers: where
 thei laied hym in a tente buylded for
 the nones, like a towre, and filled it
 with drie woode and swete oylemē-
 tes, and after thei had finished the ri-
 tes and ceremonies of their lawe, he
 that should succede in the empire put
 a fire brond to the tente, & then other
 laied to fire good plenty. And by & by
 after all was burned thei let flie an
 Eagle out of the top of y^e turret, whi-
 che, as thei supposed, caried the Colle
 of the emperour to heauen, and from
 thence

thence furthe thei honored hym as a
god. Commendacions to the worship
of ded bodiees at funerall'es, Valerius
Publicola first made in the prayse of
Brutus, and that was long afore the
Brekes had any, notwithstanding
Gellius writeth that Solon ordained
that lawe in Athens in the tyme of
Tarquinius Priscus. The Romaines
used to praise the women at their bu-
rials bicause on a tyme thei wer con-
tented to geue their golden iuelles
to make a boulle to sende to Del-
phos too the God Apollo.

Commenda-
cions.

Solon,

Women had
commendaci-
ons in Rome

22 The. viii. Chapter.

Who made spires called Obeliski, the
markes of the broches, the Egipciz
ans letters, firste Canduare.



OBELISTI, whiche maie be called lōg bro-
ches or spires, were
greate and houghe sto-
nes in Egipste made of
masons frō the botome
smaller and smaller of a large lēgth,
and were consecrated to the Sonne,
bicause thei bee long muche like the
beames of the sonne. The first of the
k.iii. was

Obelisk.
Broches.

The.iii.booke.

Mitres.

Sochis.

Rameses.

Ptolomzus.

Pheron.

was instituted by Mitres, whiche reigned in Heliopolis, beeyng commaunded by a vision to make it, & so it was recorded & written in the same. Kyng Sochis set vp.iiii. that were euery of them, xlviij. cubites long: Rameses, in whose tyme Trope was destroyed reared vp one of forty cubites lengthe, and another of eighte hundred and nyntene foore, and euerye side was foure cubites broade. Ptolomeus Philadelphus made one at Alexandria of foutescore cubites. And Pheron sette twoo in the temple of the Sonne of an hundred cubites length a pece and foure cubites broade, on this occasion. It fortunied that this kyng for a greate crime that he had committed, was stricken blinde, and continued so tenne yeres, and after by reuelacion at the citee Bucis it was told hym that he should receiue his sighte, if he washed his yies with the water of a woman, that was neuer defiled with any strange manne, but was alwaie contente with her housbande. Firste he tried his owne wife, and afterwarde many other till at the laste he receiued his sight, and married

married her by whose vyne he was
healed, and recouered his sighte, and
all the other with his firste wife he
caused too bee burned at ones. Then
for a remembraunce he made his ob-
lacion with the twoo foresaied spitz-
res in the temple of the Sonne. Au-
gustus Cæsar brought twoo of these
broches into Rome and sette one in
the greate ilte yerde or listes, if I
maie call circus in those termes, the
other he sette in the felde called Cā-
pus Martius: In these broches for
the mooste parte wer written Images
of beastes, whereby their posteritie
and successours mighte perceiue the
renowme of suche princes, and the
maner of their vowes and oblaci-
ons. For the Egipcians vsed the Im-
ages of beastes in the steade of let-
ters, and as Cornelius wyrtethe,
they declared their myndes by the
figures and shappes of beastes, as
by the Bee they signified a Kyng A bee.
rulyng his commons with greate
moderacion and gentlenesse, by the
Goshauke thei mente speedie perfour-
maunce of their affaires. Sanctuary

Augustus
Cæsar remo-
ued twoo.

The maner
of wyrtynge
in Egypte.

Emblemes.

Goshauke.
Sanctuaries

The.iii.booke.

(as Stacius writeth) was made first
Penewes of by Hercules newewes in Athens, and
Hercules. was called the temple of mercye.

Moses.

Romulus.

Calmaria.
Egipte.

Sanctuaries
in Englande.

From thence it was not lawfull too
take any manne violently, that repa-
red thether for aide and comfort, not-
withstanding **Moses** whiche was
long afore Hercules did institute thre
franchised townes, wither it was per-
mitted for them to go, that had doen
any murther vnware or by chaſme-
dly. Next after him **Romulus** ordai-
ned a sanctuary in Rome to encrease
his cittezens, and to haue more num-
bre too buylde the citee. There was a
sanctuary in the Isle Caluaria dedi-
cated to Neptune, and another in E-
gipt at Canopus consecrated to Her-
cules, and another to Osiris, and in
Siria one halowed too Apollo. And
there bee many at this daie in christe-
dome, and namely in Englande: but
now the libertie and numbre of them
is sore minished, bicause thei wer oc-
casion of greate crimes & enormities.

20 The.ix. Chapiter.

Of Theatres, and Amphis
theatres, and Bathes.

Theatres



THEATRES were cer Theatres,
tain places, as scaffol-
des with pētises, wher-
in the people of Athens
stode to beholde the en-
tercludes þ̄ wer shewed,
and thei wer made like halfe a circle
with bēches one aboue another, that
thei might without any impediment
se the plaies. Dionisius did first insti-
tute theim in Athens: in the middes
of the scafolde or theatre stode the
stage, wherin Comodies, Tragedies,
with other shewes were exhibited too
the common sorte. Of theim the Ro-
maines tooke example to make suche
scafoldes: whiche Quintus Catulus
caused to bee couered with linen clo-
thes, and hanged it with silke, where
as afore thei had no vaulre to bere of
the sonne or raine. But Marcus Scau-
rus beeyng Edile, that is, haupng the
ouersight of all publike and priuate
buyldynges, made the firste in Rome
þ̄ endured for the space of. xcc. daies,
it was made v̄ pillars of marble.
Caius Curio at his fathers buryall
buylded twoo theatres of timber af-
ter suche a fashion that thei might in
k.v. tyme

Dionisius.

Coueryng of
scafoldes.

Edilis.

Caius Curio

Amphitheatres.

Julius Cæsar buylded
an Amphitheatre.
The vse of
the Amphitheatre.

Sande was
strawen in
the Amphitheatre.

Circus.

tyme of enterludes stand one contrarie to another in suche wise that neither playe should disturbe other: and when it liked hym he turned them together and made an amphitheatre, whiche was a rounde scaffolde full of benches of diuerse heightes: wherein he sette furthe a game of swearde players. Pompeius Magnus made the firste standyng Theatre of free stone, after the patron that he saue at Mitilene, when he had subdued Mithridates King of Pontus. Caius Iulius Cæsar buylded the firste Amphithiatre in the felde consecrated too Mars. In this were sette furthe shewes of wylde beastes, and swearde players: for the maner was that suche, as were condemned too death, or taken prisoners in warre should bee caste there too the wylde beastes too bee deuoured and slayne. It was strawen with sande, leaste the bloude of those that were slayne should defile them, that foughte, or discourage their heartes: and therefore, there were certayne appoynted to tolle and strawe the sande. The place called Circus, that wee maye call

call *Lystes* or *Tilte yardes*, were places walled aboute with stone of a greate lengthe, wherein was vsed coursyng and Justyng, and tourneyng on horsebacke and on foote by champions and chalengers: they were firste made in Tarquinius Priscus reygne, and that was called the greateste. After that twoo other were made, one by Flamminius, and the other by Nero. The firste coursyng, Justyng, and runnyng with other exercises in the listes were what tyme Spurius Posthumius Albinus, and Quintus Martius, Philippus were consuls theyere of the citee five hundred threescore and seuen. Hoate bathes or stues were vsed firste privately of all menne according to their degree and habilitie, because of the preseruacion of healtie as they pretended: but in proccesse they buylde common bathes and hoate houses too sweate in, and the nobles did bathe and washe with the commons and finally without any shame men and women were permitted mooste lasciuiously too bathe together.

Circus Maximus.

First iustying in Rome.

Common Bathes.

Notable
bathes.

moste notable bathes were thei that Agrippa, & Nero, and Titus, Vespasianus w other emperoures made, as Iulius Capitolinus wyrteth, they were bothe great and also gorgeously dycted like citees and bigge townes with all places of oportunitie too mainteigne excellentlye in all sortes of menne.

The.x.Chapiter.

Who founde the Carpenters craft, and instrumentes of the same, vessels of diuerse measures.

Carpenters
arte.



DÆDALVS, after a mynde of Plinie, firste inuented y arte of Carpentrie, with these instrumentes folowyng, the sawe, chippe axe, & plomline, wherby the euennes of the squates bee tried whether thei baten or hang ouer, the augore, or wimble, & glewe to ioyne bordes together. The squire, the lyne, the shaue, the pricker or punche were deuised by Theodore a Samian. Notwithstandyng Ouide wyrteth, that Talus Dædalus sister sonne inuented bothe the compasse, and

Sawe,
Chippe axe.
Plomline.
Wimble.
Glewe.
Squire.
Lyne.
Shaue.

Compass.

and also fashioned the same after the How & faſhion
 partron of the backe bone of a fiſhe: or was founde,
 as Diodorus ſaith by the example
 of & chawc bone of a ſerpent, he found
 alſo the ſhaue, and for ſuche beneficia-
 tes, as he did ſhewe and beſtowe too
 the uſe and profite of menne, he was
 highly commended: but Dædalus en-
 uying that a boye beyng but his prentiſe
 ſhould excell his maſter, caſt hym
 downe out of a towre (as Ouide wit-
 neſſeth) and ſlew hym. Pythagoras
 a Samian diuiſed alſo another maner
 of rule or ſquire, theſe this that we uſe
 commonly, fit for all maner of buyl-
 dynges as Viſtruuius declarerh in
 his booke. Pentheſilea queene of Amo-
 zons is reported to haue founde the
 are. Albeit I thinke the inuencion of
 this atte is more worthy to bee refer-
 red either to & Hebrues, whiche occu-
 pied ſuche attes afore Dædalus time
 and ſpecially in makynge of the taber-
 nacle which was curiouſly wrought
 or els to & Tyrians, that were in that
 facultie far aboue the Hebrues. For
 whiche cauſe Salomon wrote to the
 kynge of Tyre for worke men to buyld
 the temple. Makynge of hollowe veſ-
 ſels

Dædalus
 ſlew his
 newe for
 enuie.

Pythagoras
 rule.

Pencheſilea,
 Are.

Tyrans were
 conſynge cat-
 penters.

The.iii.booke.

Barells.

Speusippus
baskettes.

Ceres.

sels as barels or hogesheds Speusippus imagined, vessels of osiarc or wicker as baskets, hampers with such like Ceres did first diuise as Seruius writeth.

The.xi.Chapiter.

Who ruled first on the sea, founde
shippes, marchaundise.

Who was
ruler on the
sea firste.



TRABO writeth þæt Minos kyng of Crete had the firste rule of the sea: but Di-
odorus saith that Neptunus

Neptune.

had the empire of it afore hym, for he inuented the feate of rowyng in boates, and made a nauie, and was made admiral of it by his father Saturnus.

Rowyng in
boates.

Erichthras
diuised boates

And Plinie reporteth þæt kyng Erychthras diuised boates first and rowed in theim in the red sea, some saie they were ordained by the Troianes in the narowe seas called Hellespontus, some thynke thei were inuented in the Englishe sea, and couered with lether and hydes of beastes. Danaus was the firste that vled any shippe when he sayled out of Egipte into Grece: as Plinie recozdeth, although some suppose the Samotreciens, and some Atlas that founde it. But too
speake

English seas

Firste shippe.

Speake the truth Noa was the first Noa made
 that made the shippe wherein he pre- the first ship.
 serued from daunger of the water al
 the liuyng creatures, that wer saued
 too multiplie the worlde : and that
 was the patron that all other made
 their shippes after. Iason firste made
 the Galee, whiche Sefostris kyng of Galee.
 Egypte vled after hym, and Eytheus Barges.
 made the Barge with twoo order of
 oores on a syde Amocles oz Corin-
 the, that with three course of oores
 on a side : the Cartagens, that with
 foure, & Nesichthen of Salamis, that
 with fiue oores on a side, whiche the
 Romaines made in the firste battaill
 Punike. Zenagoras Siracusane diuis-
 sed that, with sixe rowe of oores. Hip-
 pias a Tyrian conceiued the makynge
 of the lighter oz marchauntes shippe Lighter.
 the Cyrenens inuented the Hoie oz Hoie.
 Gallien. Phenicians the keele oz de- keele.
 mie barke, the Rhodians the brigant- Brigantyne.
 tyne, Ciprians the barke. Germanes Barke.
 the boates of one pece, Illirians the Boates of
 cocke boate oz lighters. Rudders one pece.
 wer founde by the Copians, and the
 broad oores the Plareans diuised.
 Sailes Icarus found, albeit Diodorus
 saileth

Loche boate.
Rudders.
Saples.
Maste.
Crosse pece.
Ferry boates
Ancozes.

Grapull.
Stemme.
Sterne.

Battail on
the sea.
Marchandise.

Philosophi-
ers were mar-
chantes.

Cartagens
firste mar-
chantes.

Saith it was Æolus: Dædalus founde
the maste, and the crosse pece where
vnto the saile is fastened. Ferie boas-
tes the Atheniens or the Salaminiens
founde, close galeyes were founde by
the Thasians, the Tyrrhenes diuised
the ancozes, and Eupalamus made it
with two pointes or fethe, but some
referre it too Anacharsis, whiche al-
so inuented the grapull or tacle of a
ship. The stemme of the ship Piseus
imagened. Typhis founde the sterne
after the example of the kite, whiche
in her flying turneth all her body
with the turning her tayle. Minos
made the first battail on the sea. Mar-
chandise was firste instituted for too
certifie menne of necessaries, by the
waie of exchange: but after, when mo-
ney was coined, it was occupied more
for mennes priuate welth then for a-
ny common profet, and for that cause
Cicero calleth it a vile and seruile
crafte. Albeit Plutarcke witnesseth
that Thales, Solon, Hippocrates, and
Plato frequented this arte. The Car-
tagens found it, as Plinie writeth in
the seuenth booke, but Diodorus saith
it was Mercurie that founde it. And
Plinie

Plinie in the .x. booke sayeth that Liber otherwise called Dionisus inuēted the trade of marchaūdise, & therefore it is to be thought that the Carthagens learned the cast of marchaundise of Dionisius. But the Hebrues (as Iosephus witnesseth) vsed buyng and sellng in the tyme of Noe, & Ioseph was solde to marchauntes, & sold into Egypt. The Lidians were fyrst mercers & cariers abrod of stufte as factours and brokers do with vs.

Dionisius taught the trade of marchaundise.

Hebrues dyd bye and sel.

Lidians.

Mercers.

The .xii. Chapiter

Who instituted stewes, dyng of heare, barbours with other thinges.



VENUS, whiche was begotten of the froth of the sea (as Doctes sayne) was a common harlot, & brothel of her body, and

Venus a common woman

had many children by sundry men, as by Mars she had Harmonia, by Mercury, Hermaphroditus, by Iupiter, Cupido, by Anchises, Aeneas: And by cause she alone would not seme to be an hore, she ordeyned in Cypres that women did prostitute them selves for

Stewes.

l.i.

mony

Maydes of
Egyptes.

Bacchanalia

Masques.
Bonefyres.
Sp. Post-
humus abro-
gated Bac-
chus feastes.

Comon wo-
men were of
long tyme.

money to al þ came. And Iustine tel-
leth, that the manner of the maides of
Egyptes was to gette their mariage
good, by suche spithy baudry. And to
helpe furth the matter, one Melāpus
brought out of Egypt into Grece the
rites of Bacchus sacrifices, wherein
men vled to cōpany diſſolutely with
women in the night, in suche wyse
that it is shame for christen menne to
speake of, muche like our shewes or
daunces called masques in Englande
& bone fyres, as they be vled in some
partes of the realme. But Spu. Post-
humus, Albinus, and Q. Martius,
abolyshed those feastes, & would all
masques and bonefyres were likewise
banished from among vs christians.
Albeit cōmon women were long afore
Venus tyme. For it appeareth in Ge-
nesis, that Judas sōne to Jacob med-
led w Thamar his doughter in law,
bycause he supposed she had bene an
hoore by reason of her apparel. But
to let þ passe, yet it is pitie to se amōg
christen men stues and baudry maye
teyned, as though it were for a com-
mon weale: and honorable matrimo-
ny so neglected & polluted without a
ny

ny feare of God. This a doctrine of
the deuill, if there be any. In Moses
lawes an aduoutter was stoned to
death, and in Grece, in Rome and in
Arabia, and diuerse other countries
he was punished by death, & among
christiēes it reigueth unpunished: god
wyl strike ones for al, therefore let the
ministers of the lawe prouide a godly
remedy. I would wishe that women
would folowe the pagane Lucretia,
or Hebrue Susanna, and men Joseph
Medea found the dying and colorynge
of heare, and our women of England
haue not forgotten it, and beside that
make their foreheades by theyr medi-
cines broder then God made them,
with other enormities, wherein some
of the physicians be gretly to blame,
that teache suche thinges to þe feayle
creature. They be ashamed of Gods
creation & hādpy worke in the selues,
or els they would not amend it.

Punishment
for aduouttry

Lucretia
Susanna.
Joseph.
Dying of
heare.

Brode fore-
heades.

Bunglyng
physicians
are blamed

Barbours to shawe and round, were
instituted by the Abantes, bycause
their enemies in warre shoulde haue
no occasion to pluck them by þe heare

P. Ticinius Mena brought them in- P. Ticinius
to Rome the. CCC. liii. yere of the M. na.
l. ii. buildyng

The thirde booke.

Things
whose au-
tours be not
known.

Athenus in
the iiii. booke
saith that
Nesibius a
harbour of
Alexandria
found out the
organes, and
bringeth the
testimony of
Aristotle.

building of the cytie afore they were
bushauen. Africanus was wonte to
be shauen euery day. There be many
other thynges, whose auctours for
antiquitie can not be knowen, & some
bicause of the negligence of men that
wyl not write suche thynges.

As no man can tel who begane, cloc-
kes, belles, the shypmans compasse,
the gonnes, styrops, cappes or bonet-
tes, for that is but newly inuented:
bycause in olde tyme men went bare
heade, water mylles, organues, &
claricymbals, talowcandels, re-
claymyng of haukes, rynges,
with many other, whiche
for the auncienty, or o-
uersight of men be
in extreme o-
bliuion.

The ende of the abyrdge-
ment of the thyrde booke.

The fyyst Chapiter.

The beginnyng, and encrease of
Christes religion



CHRISTES Our religion
beganne of
the Hebrewes.
religion, wher

in onely resteth þ
whole hoope of
our saluacion, be
ganne of the He-
brewes, whiche
were sonamed of

Heber, & lyued verye deuoutly, afore
there was any lawe writen, onely by
a naturall inclination, & high corage
erected to ensue trueth and iustyce.

The fyyst that called on the name of Enos called
God, was Enos, then Enoche, Noe fyyst on God
And after him Abraham, Isaac and
Jacob, whiche bycause he had sene
God was named Israel, and of him Israel
the Hebrewes were surnamed Israel-
tes. Of the issue & linage of his. xii.
sonnes there came. xii. tribes or gene- xii. tribes,
rations of Jewes, euery tribe beryng
the name of one of the: Job also was Job.
a perfectte godly man, albeit an hea-
then, and Joseph was a myrrour of Joseph.
l.iii. chastitee

The fourth booke.

Egyptians su-
perstitious.

Moses deli-
uered the Is-
raelites from
bondage.

God
is Get

chastitee. To these men the wyl, pro-
mises, and reuelacions of God were
shewed fyrst. Notwithstandyng thei
dyd not long perseuer in that perfect
innocency of lyuynge, but partly for
theyr corruptible & poysoned nature
prone to vice, and partly by reason of
the acquaintance, that they had w
the Egyptians, a kind of people very
superstitious & geuen to muche ido-
lattery, fel from that puritie into such
extreme blindnes of hart, ignorancie
of God, & idolatry, that they differed
in nothyng from the Gentiles & hea-
then. But God, as he is al merciful
and long sufferynge, after .CC.v. ye-
res that Israel came into Egypt, and
CCC. xxx. yeres after Abraham go-
yng thither, by the valiaunt captayn
Moses deliuered the out of y thral-
dome and bondage that thei were in,
and brought them through the sea &
wyldernes, into the land of promise,
the fruitful land of Canaan: And yet
they unkyndly forgat all those bene-
fites, and returned to their old wret-
chednes, and sinful abominacions.
Last of al, God cōsiderynge y neither
lawe of nature, nor lawe wyten, nor
his

his great benefytes, nor preaching
of sundry prophetes, whom thei most
cruelly murdered, could turne them
from theyr stiffnecked, and stobbutne
obstinacy: To shewe al kyndnes pos-
sible, sent his only begotten sonne
equal to him in essential power, to be
incarnate of a pure mayde, that at
the laste they might by his example
and preaching haue an obedient heart
towards their creatour, whiche was
borne the yee of the worlde. v. thou-
sande. Lxxix. and the. xli. yee of the
reigne of Augustus Cæsar, of the vir-
gine Mary to be our sauour, and in-
tercessour for vs afore the iudgement
seare of the father, as his name Je-
sus doth pretend vnto vs.

He by his example, teaching, and
miracles, shewed the pathe of salua-
tion, but they enuiously dyd perse-
cute him to the vile death of y^e crosse:
neverthelesse by his diuine power he
tooke the third day in the. xliii. yee
of Tiberius the emperour his reigne
and after. xl. daies he ascended to the
right hande of God, leauing power
and auctoritie with his Apostles to
establishe y^e comon wealthe & religion

Liii.

of

God is made
man.

What yere
Christ was
incarnate.

Christ was
persecuted to
death.

The yere of
Christes death
& resurrection

The fourth booke.

**The holy
gost is sent.**

of christians, and the .x. day after his ascencion he sent the holy ghoſt into their heartes to ſtrengthen & teache the al trueth: This was xxxiii. yerres & thre monthes after his incarnaciō. Thus our religion had it original, & the Apoſtles by theyr preaching amplified and enlarged it verie muche. For Peter fyrſt preaching to the Jewes in Hieruſalem of the cruel murder, that they had committed againſt Chriſt Jeſus, converted and baptiſed in one day iii. M. men & women. And by the myracle of healyng the lame man at the beautifull gate of the temple he ſtayed & confirmed the ſtrongly in the fayth, albeit he ſuffered perſecucion greatly for the ſame: And Stephyn for his faithfull testimony was ſtoned to death. Philip converted and baptiſed ſ Samaritanes, and a certayne eunuche of Candaces quene of Ethiopia, the eunuch turned ſ quene with her familie, and a great part of that countree to the fayth of Chriſt. After in Antioche ſ faithfull named them ſelues Chriſtians.

**Peter converted,
iii. M.**

**Stephyn is
martyred.
Philippe.**

**Men were
fyrſt called
christians in
Antioche.**

Thomas preached to the Parthians,
Mathew in Ethiopia, Bartho-
lomewe

The fourth booke. Fol. lxxix.

Iomew in Ynde, Andrew in Scythia, Thomas
 John in Asia, Peter in Galatia, Pon-
 tus, & Capadocia. Peter was borne
 in Bethsaida a cytie of Galile, & bro-
 ther to Andrew. He was byshoppe of
 Athioche. vii. yeres, & couerted many
 people of Asia: & after went to Rome
 in the tyme of Claudius, and there
 shewed the Gospel wth great encrease,
 at the same tyme Mary the virgyn,
 and mother of oure sauoure Iesus
 Christ dyd chaunge her lyfe, & was
 assumed into the number of blessed
 spirites, whiche was the yere of our
 saluacion. xlvii. Not long after
 Paule beyng conuerted fro his pha-
 tastical tradicions to a preacher of
 Christes Gospel, was brought to
 Rome, wher he preached boldly the
 Gospel, notwithstanding the great
 persecutions that he suffered for it, &
 afterward suffered death by the way
 of headyng, at the comaundement of
 Nero the same daye that Peter was
 crucified on a crosse. Thus dayly the
 congregacion of Christians encreased
 more & more, as the Actes of the Apo-
 stles and other histories doth declare
 at the ful. Albeit there was great
 trouble

Thomas
 Mathewe.
 Bartlemewe
 Andrew.

Peter bishop
 of Antioche.

Mari the vis-
 gyn died.

Paule is con-
 uerted.

Paule was
 headed.

Peter was
 crucified.

The fourth booke.

trouble & persecution in euery place,
yet God by his power contrarie to
theyr expectation turned theyr cruel-
nes to the furtheraunce of hys word,
confirmation of the faythful, and cō-
fusion of them that vsed tyranny.

The.ii. Chapter.

The institution of circumcision
and baptisme.



Circumficio.

**Abraham is
circumcised.**

GOD, whiche had made
promise to Abraham, that
he should be father of ma-
ny natiōs, and that al the
worlde shoulde be blessed
in his seed (that is Christ) willing to
stay his sayth in the same premise ap-
pointed the couenaunt of circumcisi-
on betwene him and Abrahā: sayng,
euery male shalbe circumcised, and
the fleshe of his fore skynne shalbe
cut rounde aboute, for a signe of the
leage and cōfederacy that I make w
the. Upon this cōmaundement Abra-
ham then beyng. xcix. yeres of age
dyd cut his fore skynne, and his sōne
Ismāles beyng then. xii. yeres olde,
whom he begatte by Agar his bonde-
mayd

The fourth booke. Pol. lxx.

mayde, and all his men seruantes:
 for this cause (as I. Cyprian sayeth)
 that he might haue the fyrst frutes
 of the blod, whiche should afterward **Why þe blod**
 shede his holy blod for the redempti- **was shed,**
 on of manye, yea of all that beleue in
 him. The fashon of it was to cut the
 fore skyn of the mans yarde with a
 knyfe of stone, as God commaunded
 Josue that he should make knyues **The second**
 of stone to circuncise al the Israeli- **circumcision,**
 tes the second tyme, and Moyses dyd
 circuncise his children with a sharpe
 stone. Chrysostome calleth circumci- **Circumcisio.**
 sion the fyrst and most auncient com-
 maundement, for there is no nation,
 that gaue any preceptes or rules to
 lyue by afore Abrahā or Moyses: and
 therefore it is to be supposed that o-
 ther countries toke example at the **Other couns**
 Hebrewes to circuncise theyr childrē, **tries do cir-**
 as the pheniciens, and Arabiens, the **cumcise**
 Sarracenes, the Ethiopians, the E-
 gyptiens, and the Colchians.

This circuncision of the fleshe was
 a figure to vs of the circuncision of **What circū**
 the heart, and cuttyng away of al su- **cision signis**
 perfluouse luste, carnal desyres, and **fleth.**
 importeth a moderatiō & mortifying
 of

The fourth booke.

Baptisme.

Iohn Baptiste
test auctour
of baptisme.

Signes of
baptisme.

Christenynge
of infantes.

of the affectes and concupiscences of the olde Adam, I meane the sinneful body: he that had not this signe was banished out of the nōber of the people of God, & had no part in the promises made to Abraham. Baptisme wherin is lefte to vs a signification bothe of the mortification of y^e fleſhe and dyng to the world, that we may walke in a newe lyfe, and also of the washyng away of our sinnes by Chriſtes blod, and is the token that we be of the body of the cōgregation of the faythfull, was instituted by Iohn, sonne of zachary, the .xv. yere of the emperoure Tyberius reigne, in the wyldernes besyde the famousse riuer of Iordane, where he baptised much people. This baptisme and washyng was in the water to signifye the washyng away of our sinnes that shuld be by Chriſt, whiche baptised in the holy ghost and fyre.

There was signes of baptisme in the olde lawes, as the cloude, the red sea, the riuer of Iordane. The fyrst of the heathen was Cornelius of Cesaria and the eunuchus of quene Candaces. Christenynge of infantes was institute

institute among vs, as circumcision
of children was of the Iues celebra-
ted the eight day. Iginus bishop of
Rome ordeyned fyrr that children,
whiche should be christened, should
haue a godfather and a godmother,
for to be wytnesse of the sacrament &
it was receyued. And Victor bishop
there did institute, that one might be
christened either by a lay man or wo-
man in time of necessitye, because en-
fantes were often in daunger. There
be thre maner of baptismes (as Cy-
priau diuideth it). One in water, Godfather &
godmother.
wherof John was auctout, another
in the holy gost a fyre, wherof Christ
was institutout, the thirde is in blod,
wherein the chyldren that Herod
slewe, were christened. It was also
maner in old tyme, that they whiche
were grown in age should be bapti-
sed in white apparell, and that was
wont to be at Easter or Whitsonday,
only necessitye constrained otherwise:
In the meane tyme tyll those dayes
came, they were taught the misteries
of the religion of Christ, whiche they
should professe. Of that custome I
suppose the sondaye after Easter is
called the white sonday. When lay
men may
christen.
Thre baptis-
mes.
The olde cus-
tome of bap-
tisyng.

The fourth booke.

The.iii. Chapiter.

Of the priesthod of the Hebrewes, and
degrees of the same.



Laytie.

Clergy.

Priesthod.

Aaron first
priest.

YKE as in the chris-
ten common wealch
there bee two sortes
of men, one called the
laytie, to whō apper-
teyneth the ministra-
cion of the publike
weale, and all temporall affayres:
the other is the Clergye, to whom
belongeth the cure and charge of mi-
nistryng the worde of God, sacramē-
tes, and other decent ceremonies: so
in the olde lawe of the Hebrewes there
were two iurisdiccions, one of them
was captaynes and gouernours of
cōmons; the other was the priesthod,
that dyd offere vpon the sacrifices, and
other oblations. Of this degree of
priestes Aaron and his sonnes were
the first ordeyned and cōsecrated by
Moses at the cōmaundemēt of God.
The maner and fashion of halowyng
of thē and their vestures is declared
at large in the booke of Exodus: As
for

for Nocha, whiche made the fyrst al- Nocha made
ter, Melchisedech, Abraham, Isaac the fyrst alter
and Jacob dyd make their offering
rather of a natural deuotion then a-
ny priestly auctoritie. After that the
Leuites whom we vse to cal deacons Leuites,
were created by Moyses to minister &
serue Aaron in al h sacrifices to beare
the arke and tabernacle, the holy ves-
sels, and pitche the campe, and were
discharged of al exterie affayres.

Next them were chosen the minist- Ministers
sters, whiche dyd make vedy the sa-
crifice, as calues, oren, shepe with
suche other thinges, at the comaunde-
ment of the Leuites, these we maye
cal subdeacons. Lettreyne other were Subdeacons
elected to light the tapets and lam-
pes named accolytes.

The Sertyns or porters were ap- Sertyns,
pointed to kepe out al prophane and
vncleane people: And readers to prea-
che and read the lawe and prophetes Readers,
on their sabboth daies.

Thet were moreouer chaunters and Chaunters,
syngers to syng the psalmes in the
temple, whom Dauid and Asaph did
institute.

Cōiurars were ordeyned by Salomō Coniurars,

The fourth booke.

to dryue euil spirites out of men.

Succession
in priesthod.

All these offices went by succession, neither was one promoted frō one to another. Thus was the leuitical priesthod appointed, whiche was but a signe & shadowe of thinges to come that is Christ, in whō resteth the perfection & complete fulfillng of the lawe.

The.iiii. Chapiter.

Of oure priesthod, howe it is double, what leyng on of handes meaneth.

Christ autour
of our priest-
hode.



CHRIST Iesus our sauiour, whiche was kyng and prest after order of Melchisedech, in the newe testament hath instituted amongvs a priest-

Spiritual
priesthod.

hod to offere and do the functions of this new lawe: And it is of two kin- des or sortes. The one is a spirituall priesthode to offere spirituall sacrifices, in this kind Christ offered & gaue by him selfe a consummate oblation for the synnes of the whole world as Peter saith, Christ died ones for our synnes, he beynge righteous for vs vnrigheteous

breryghteous, that he myght giue vs
 vp to God mortified as touching the
 fleſhe but lyuynge in the ſpिरितe. Of
 this prieſthode be all chriſten menne, All chryſten
 whiche after the example of Chryſt men are pries-
 muſt offer oure prayes, thanckes ge- ſtes.
 uing, and oure bodyes mortified: we
 be al of the degre of this kyngly prie-
 ſthode as Peter and alſo John in the
 Apocalipſe do beare wytnes.

The ſeconde prieſthode is a miniſ- Second prieſt
 ſtery, that Chryſt dyd ordayne folowynge hys de is a mini-
 the order of the lawe, that we myght niſtery.
 haue our teachers too enſtructe vs in
 the Goſpel, as the Jewes had theyr
 ſcolemaſters in the lawe. He dyd e-
 lect. xii. byſhoppes, whom he called
 by a newe name Apoſtelles, bycauſe Apoſtelles.
 they were appoynted to be embaſſa-
 dours into all partes of the worlde,
 wyth the myghtie worde of hys po-
 wer the glad tidings of hys Goſpel.
 He aſſigned alſo. lxx. diſciples, to whō
 he gaue the charge & office of preaching Diſciples.
 and teachynge, which in ſteade of Aa-
 rons ſonnes, ſhoulde be among vs as
 inferior prieſtes, and ſeniors of con-
 gregations: and of theſe beganne the
 order of our prieſtes, as our byſhops
 m.i. had Byſhoppes.

The .iiii. booke.

The maner
of consecra-
tyng in the A-
postles tyme.

Layng on of
handes.

The fashyon
of the prima-
tue church.

had their origynall of the apostles. As for þe Apostles and disciples, whiche were ministers and disposers of the misteries of GOD, had no other maner of consecratyng, but only the vocation and election of Chryst into þe office: And so was Mathias chosen in the Actes into the roume of Judas so wer the .vii. deacons chosen to minister to the poore people of the congregation. And Titus did chose in euery toun and cite of Crete priestes by the layng on of handes, whiche was a maner of admission withoute any further ceremonies, wherby authoritie was geuen them ouer the congregation, and boldnes to execute earnestlye hys offyce wyth the assistance of the holy gost. And therfore in the begynnynge of the church when a bishoppe was consecrated ther was vsed no other rites or ambages, but only the people, too whom the election of the byshop belonged, should pray: and after the seniours or priestes by layng on theyr handes admitted him to that degree. Of these Peter was called chefe and fyrste bycause bothe of his auncientie, and also forsomuch
as

as he was fyrst elected. A byshoppes **A byshoppes**
roume is not so much an honoure, as **office,**
it is an heuie burden, not so much a
laude, as a loade. For his deutie is
not onely to were a mytre and crosse
ar, but also to watch ouer the flocke,
of the lorde vigilantly, to teach with
the worde diligently, wyth example
honestlye, and in all thynges to go a-
fore them vpryghtly, and lead them
in the waye of truthe, that thei maye
folowe the patron of hys godlye ly-
uynge, and there as it were in a myr-
rour behold howe they oughte to re-
forme and conforme their liuynge.

And thys office of the byshoppes **Scripture be**
and deacons were instituted by the **reth these.**
scripture only, for priestes in the pri-
matyue church and byshoppes were
all one.

But the byshoppes of Rome fo-
lowynge the shadowes of the olde **Rome made**
abrogated lawe of the Hebrewes haue **more orders**
ordeined a swarme of dyuerse other
orders, as porters, or sertens, readers
exorcistes, acolites, subdeacons, dea-
cons, priestes, byshoppes, archebisho-
pes, as certayne degree one aboue a-
nother, wherby they shulde ascend to
m.ii. the

The .iiii. booke.

Iginius dyd
drupe fynde
orders.

the hyghest dignitie. Caius bisshoppe
of Rome did beginne the orders first
yet some saye: Iginius dyd ordayne
those degre'es long afore Caius time.
And I graunt wel that Iginius my-
ght be the fyrst deuiser of them, and
afterward Caius accomplished the
worke, and brought it to a fynal con-
summation.

The office of
a prieste,

The offyce of a priest (as Chrysostome
dained it) was to teache, baptise, and
minister the Sacrament of the alter,
and thanks geuyng, bynde and lose
& iudge of doctrines: Therfor, let the
take hede that admyt such to be pre-
stes, as cannot perfourme the dutie
of that ministry. For many suppose
if thei can mumble vp a payre of Ma-
tyns and saye Masse thei be perfecte
priestes

The .v. Chapter.

The maner of chaupng prestes crow-
nes, who may not be priest, what
age he must be of.

The shauen
croune is the
prestes badge



HE common and generall
badge of all prestes is the
shauen croune, wherby the
Clergie is disseuered from
the

the layite, & be put in remembraunce
 by it howe they ought al together to
 relinque the and dispyse all carnall
 pleasure, and worldly treasure, and
 ensue after heauenly thinges, which
 bee eternall. This as Beda wyrteth,
 grew into a custom, and was decreed
 by a constitution, to the effect that
 the thyng whiche was before appro-
 briouse, myght growe to honour and
 comelynes. For Peter what tyme he
 preached at Antioche, was scorned
 and mocked by cause of his bald hed,
 or shauē croune, & it was a contume-
 liouse thyng both among the Roma-
 nes and Lumbardes to bee shauen. I
 thynke the orygynall cause of it dyd
 procede of the ceremonies of the Na-
 zarees, whych when they had lyued
 long tyme as Iosephus telleth very
 voutly, thei shaued their heades and
 sacrificed the here in the fyre to God
 wherby thei signified that they dyd
 dedicate the selues wholly to liue in
 a godly perfectiō. Samuel was a Na-
 zaree, and Samson also. I suppose,
 that this rite of the Nazarees came
 out of Egipte where the Priestes wer
 customably shauen in token of sorow

Decayon of
 shauing crow-
 nes.

Peter was
 mocked for
 hys baldnes.

Shauē crou-
 nes came of
 the Nazarees

Priestes of
 Egipte were
 shauen.

The .iiii. booke

and heuineſſe for the deathe of theſe
god Apis. And thei were alſo ſhauen
daily becauſe thei ſhould be without
filth in their quotidian ſacrifices.

What the
croune ſigni-
fith.

The ſignification of the prieſtes
crounes is to declare that thei ought
to reiect terrene & earthly ſubſtance,
reſeruyng to them ſelues onely a cō-
petēt ſufficiency. Anacletus firſt forbade
priſtes to haue bearded, or long
ſide beere.

Anacletus for-
bad priſtes to
haue berdes.

Siricius de-
creed of th. ym
p were twyſe
maried.

Lame menne
may not be
priſtes.

The age of
priſtes.

Siricius decreed that all thoſe men
that were twyſe married, or wedded a
wyddow ſhould be no priſtes. Anaſta-
ſius commaūded that none that was
lame or maymed ſhould be admytted
to be a priſt Bonifacius Inſtituted
that no man could be a priſt afore he
were. xxx. yeres old, for that was the
age of priſtes in the olde lawe: But
the counſell of Latarene thoughte it
ſufficient if he were. xxv. yeres olde,
after p example of the Leuites, whiche
at that age miniſtered in the Ta-
bernacle.

Stallyng
a Byſhop.

Anacletus alſo appoynted that e-
uery byſhoppe ſhould be ſtalled and
conſecrated of there other auncient
byſhoppes.

The

The. vi. Chapter.

Who diuised Parishes, and dioceses
the order of Cardinals, Notaries
and Chamberleines.



AFTER that the priest-
hode was ordeined, both
lest the cure shoulde be o-
uer greate, and also that
euerp man myght knowe
what his charge was, and howe far
hys offyce extended, Dionisius the
pere of oure Lorde. cc. lxxii. deuyded
both in Rome and other places, chur-
ches, churchyardes, and parishes to
curates, and dioceses too by shoppes,
and commaunded that euerp manne
shoulde be contented with his prescript
boundes. But afore that Euaristus a-
poynted tytles of cures too the prie-
stes in Rome, whose dutye was too
christen al that were conuerted from
Paganisme to chrysten religion, and
resorted thither to receiue the sayth,
and to burye y^e dead. And afterwarde
Marcellus decreed that there shoulde
be. xlv. in number.

Dionisius,
Churches.
Churchyardes.
Parishes.
Dioceses.

Cures in
Rome.

Cardinalles.

These because thei were the chiefe
priestes in Rome, and had the preroga-
tue also; y^e prest w^{er} named cardinals
and

The .iiii. booke

and of them without doubt the ordie
of Cardinals sprong fyrst, whych for
somuch as thei wer in dayly presens
with the byshope of Rome, that had
then the primacye of Chyristendome,
were had in great reputation and re-
Innocentius uerence. And Innocentius the .iiii. of
that name, whych was aboute the
Cardynalles yeare of our Lorde. M.cc. liiii. wyl-
lyng to augmente and auaunce their
tyde,
dignitie, commaunded by decre, that
from thencefurthe thei shoulde ryde
when thei came to the bishoppes pa-
Cardinal hat lace, and were a redde hatte, wherby
tes,
was ment that they ought to be in a
redynes to auenture theim selues for
the lawe of religion, and spend their
blood in Christes cause: And Paulus
byshoppe ordeined that thei shoulde
Scarlet roa- haue scarlet roabes or kytels. This
bes,
ordie standeth of .iii. sortes, for some
be byshoppes, and be in number .vi.
Order of ca- The Cardinales of Hostia, Sabine,
dinalles,
Portua, Tuculane, Prenestine, and
Albane, the other were either prie-
stes or deacons, albeit, in no certayn
or special nūbre. But ther is another
order in Rome of Notaries, whiche
Notaries. were appoynted by Iulius the fyrst
of

of that name, too wyte the actes of
all godlye matters, and conf:ours
and regystre theym for a perpetuall
example of constaunte, and vertuous
liuyng: Albeit, I thynke it rather to
be the inuention and dyuylc of Cle-
ment, whiche ordayned vii. Nota-
ries too enrolle the notable dedes of
Martyres, And Antherius after did
more fymelye ratyfie it. Also Leo
the fyrst a godlye and well disposed
maxime, seying the people repaire thy-
ther from all pannes of the worlde
for pardon, appoynted certayne offi-
cers of the priestes, whom he named
Chamberlaynes, to kepe the tombes
and sepulchres of the Apostelles and
Martyres, that they perceyving the
holpe reuerence aboute the Apostles
graues myghte bee more enflamed
wth deuotion.

Who orde-
ned notaries

Chamber-
laynes.

But all suche offices be nowe per-
uerterd and turned from that godlye
purpose to a vayne worldelye osten-
sation and pompe, and be redy
marchandise in Rome, the
promotions be so great

Officers be
solde in Ro-
me.

m.v.

The

22 The. vii. Chapiter

The prerogatiues of the byshop
of Rome and his election.

The byshope
of Rome may
chaunge hys
name.



NE speciall preroga-
tyue and preuiledge of
the byshop of Rome is
that he may chaūg his
name, if it seme to him
not very pleasaunt to

Sergius in-
uented the
chaunging of
hys name.

his eares: As if it be a malefactoure
he may call his name Bonifacius, if
he be a coward he may be called Leo
for a carter Urbanus, and for a cruel
man, Clemens. Thys was the ordi-
nauce of Sergius, and they say they
do it after the exāple of Christ, which
chaunged Simon Bariona hys name
into Peter: And of thys it came too
passe that euery bishop, when he was
elected, chose þ name of one his of pre-
dicessours. The bishoppe of Rome is

Bishoppes of
Rome bebo-
re on mens
shoulders.

also bozne on mens shoulders, why:
the custome came of the election of
Stephanus the second, whom the peo-
ple for his greate vertue, and godly-
nesse, wyth muche ioye of the electi-
on bare on their shoulders: The ma-
ner of the pompe of bearing was ad-
mytted:

mytted, but the counterfetting, and
folowynge of hys vertue and syncre
lyng was omitted, Albeit it my-
ghte springe of a gentyle custome,
that was among the Romaues, that
euery rich manne or hygh potestate
shoulde bee boorne of hys seruautes
in a bedde.

The authoritie to chose the bishop
of Rome belonged fyrst to the Empe-
rour of Constantinople, and the de-
putye of Italie, tyll the tyme of the
Emperour Constantine, whiche ly-
censed the Cardinales and the peo-
ple of Rome to elect hym, This was
aboute the yere of Chryste, syxe hun-
dredth. lxxxv. A few yeres after Gre-
gory the thyrde wyth other hys suc-
cessours, when they were viced by
the Lumberdes, seying thei could not
haue redy helpe of the Emperour of
Constantinople, required ayd of Char-
les Martelle, Pipin, and Charles
the great kyng of Fraunce, for whi-
che benefites Leo the thyrde made
and denounced Charlemayne Empe-
rour, & gaue him autoritie to ratifie &
conferme the electiō of the byshop of
Rome: but Nicolas the .ii. restayned

Election of
the byshoppe
of Rome.

The Emperre
is remoued to
France by
byshoppes of
Rome.

the

The.iiii.booke

The Cardynalles chose hym nowe, the election only to the Cardinales, which custom remaineth at this dai.

Charles gaue the lādes to y^e sca of Rome

Otho a Germane is made Emperour

Princes electours. Decree by the byshoppe of Rome.

The gret possessors that the byshops of Rome hath contrary to the example of Chryst, whose Vicars they name them selues, and Peters pouertie their predecesour, were geuen them by Charles and Leues Emperoutes And yet, notwithstanding all that large benignitie, and kyndnes shewed to him and his auncestours, John the. xii. made Otho kyng of Germany Emperour, and afterward Gregory the. iii. a Germane borne, by cause to gratifie the Emperour his countrey man, & decreed that the byshoppes of Mogunce, Treuerence, and Coline, the Marques of Brandbrough, the countie Palatine, Duke of Saxone, & kyng of Boemie shuld haue ful power to chose the Emperour, About the yere of our Lord. M. .x. ii. ¶ Thus y^e bishops of Rome haue bene enhaunced in worldly power that they think them selues equal with princes, kinges, and Emperours: But as it was falselye vsurped, so shall it by the word of God be rote out and extirped as an vnprofitable tree.

¶ The

The.viii. Chapter.

The deuydyng of Priestes into sundry degrees, a maner of swearing, and excommunication,



REGORIE surnamed the greate, whete afore tyme, Priestes and chiefe priestes were onely vsed in the congregation, first deuided

Patriarches

them into patriarches & archbishops. Patriarches at the fyrst were of Rome, Antioch, Alexandrie, Hierusalem, and constantinople: Archbishops had their title to be called metropolitaines, by cause their see was in the mother citie of the prouince. Clement the fyrste ordeined that all Patriarches, and Archbishops should were a pauce, which doth signify meeknes & iustice, wherewith they should specially be garnished. Then also the inferior orders begonne to be diuided, as that the Archdeacon shoulde be aboue Deacon, and Arche priest aboue the priest, and ouer them the Dealles and then were ordayned Canons, that

Archbishops

The pauce is decreed to the patriarches.

Archdeacons

The lili booke.

Chaungynge
of Byshoppe
pyckes.

A priest my-
ght not be co-
uened.

An oth might
not be requir-
ed of a priest

The maner of
swearyng.

that syng in cathedral churches. An-
therius Permytted that a Byshoppe
myghte chaunge hys byshoppycke,
for another vpon an honest cause, yf
he were thoughte sufficiente to dys-
charge a greter, for hys learning and
godlines. Caius fyrst made a statute,
that a priest myght not be conuened
afoze a temporal iudge: but least any
manne shoulde be circumuented by
fraude or gyle, Entichianus institut-
ed that the accusacion should be put
in writyng afoze the iudge. Likewise
Cornelius decreed that a man should
not take or requyre an othe of a priest

But ouelye in mattiers concernyng
oure religyon and fayth.

The maner of swearyng was in
olde tyme of thys sort: He that shuld
sweare, tooke a stoune in hys hande,
and sayde, if I dysceyue you too my
knoweledge, Jupiter banishe me out
of all goodmeynes companie, preser-
uyng the rest of the Cytie, as I cast
awaye thys stoune from me. And (as
Plinie dooth write) it was not law-
ful for anye manne to beate an office
fyue daies ouelasse hee were sworne.

In lyke maner oure Byshopppes,
kynges

Kynges, Priestes, and other officers
swear afore they bee admytted too
the offyce.

Iustinianus Emperoure appoynted fyrst that menne shoulde swear by the Gospel, and now a dayes al that swear leye theyr hande on the booke and kisse it sayng, so helpe me God and the holye Gospel, because as the Gospel of oure religion and fayth maye for no cause be violated, so an oth in no case maye be broken.

The fashyon of excommunicatynge menne that be obstinate and disobedient to the officeres: Or common transgressours came, as some think oute of the rytes of the Jewes, whiche banished out of theyr Synagoge all those that ranne in obstinacie agaynst theyr traditions.

And some suppose it sprong of the religious folcke in Fraunce named Druides, whych (as Cæsar recordeth) If eyther a priuate manne, or officer were not conformably ordered after theyr ceremonies, excluded hym out of theyr compayne.

The

The.iiii.booke.

The.iii.Chapiter.

Consecratyng Nunnes, takyng of
our cappes, kysseyng the Popes
fete, and wechyr g of fete.

Nunnes.



HE custome to consecrat
virgins makyng a bowe
of chastite was first found
by Pius the fyrste, which
instituted also that none
shoulde be made afore she were. xxv.
yeres olde: and that they myghte bee
consecrated at no tyme but on the Epi-
phanie or twelwe daye, Easter euen
and on the feastes of the Apostelles
onelesse it were when any vnprofes-
sed were in poynte to dye. And Sotes-
rus caused that a decree was made
that no such professed shoulde touch
coape, or putte censence into the cen-
sours, the yeaere of our Lord God an
hundreth threscore and fytene: It
semeth to haue begonne of the Apo-
stelles, whych is proued by Paules
wordes, where he sayth: let no wyd-
dome be chosen afore she be. lx. yeres
of age with diuerse lyke saynges.

Links

The age of
Nunnes at
their professi-
on.

The tyme of
professyng.

Nunnes my-
ght touch no
coape nor en-
cense.

When it be-
ganne.

Linus bisshoppe of Rome commaunded that no woman should entre into the congregacion or temple with her hedde bare, whiche appereth to haue been taken of the Hebrewes: for the bisshoppe in the old lawe might not uncover his hed, and in Arabia and Carthage it was takē for an unhonest, and unchurche thynge if a woman should uncover her hed and go bare. The taking offe of our cappes to our superiours signifieth that wee should disclose and shewe to them all suche thynges as wee haue in our custodie. The title diabolike of kysing the bisshoppe of Romes feete, tooke it originall of the maner of the Romaines, whiche in their Paganite used to kisse the feete of their priestes and other nobles in token of obedience: as Seneca telleth how Caius Cæsar stretched out his lefte foote that Pompeius a Carthagē might kisse it: Pomponius Letus writeth that the Emperours used to geue their handes to bee kised of the nobles, and then tooke them vp to kisse their mouthes, and the commons kised their knees, but Caius Caligula and Dioclesanus made them to

Women
maie not
bare their
heddes in
the church.

Taking offe
of cappes.

Kysing the
bisshoppe of
Romes feete.

The fourth booke.

Right hande

**Salutyng
with kisses.**

**Lawe for dryn-
kyng wyne.**

floupe to their feete. This Pagan example our christen bishop and goddes vicar, full vngodly & vngoodly dooth counterfet. Al other bishoppes vled to deliuer their right hande too bee kissed of suchy as came to salute them: for the righte hande, as Plinie saith in the leuenth booke, hath in it self a certain religion, and therefore we make all couenautes and promyses with it. The maner of salutyng with kisses is verie aunciente, for it was the vslage of the Hebrues to kisse straungers at their firste metyng, as Jacob kissed Rachell afore he broke vnto her that he was of her kyndred, and Laban, after he knewe hym to be his sisters soune, embraced hym with his armes & kissed hym. And the Romaynes custome was too kisse their kinsfolke, but after ward it was extēded to furthet familiaritie, & is now frequented verie lasciuiously. Albeit in Rome it was an ordinaunce that women should kisse their kinsfolke, bycause that, if she had dronke any wyne, contrarie to the lawe made agaynst the women for drynkyng of wyne, by suche meanes she might bee espied

espied. Wasshyng of feete on Maundaye thursedaie, that the priestes vsed wasshyng of among themselves, and nobles to inferiour persones, is a counterfette of the institute of Christe, whiche too shewe them a patte of humilitie and mekenesse, washed the Apostles feete. The kynges and quenes of England on þe daie washe the feete of so many poore menne and women as thei bee peres olde, and geue to eueri of them so many pence with a gowne, and an other ordinary almes of meate, and kisse their feete, and afterwarde geue their gownes of their backes to them that thei se moste neddy of al the number. It is a godly institute, I would there were mo suche ceremonies too helpe the poore. For thei bee now neglected and not regarded but lye dedde often in the stretes for lacke of sustenance.

Kynges and
Quenes of
Englande.

22 The .x. Chapter.

The institution of priestes called
Flamines, with other religiōs
of the Romaynes.

n. ii.

Numa

The fourth booke.



VMA Pompilius the
seconde kyng of Rome,
willing to reclayne þ
fierse nacion frō warre
and chivalrie, to the re-
garde of iustice, and ke-

pyng of peace ordained too the highe
God Iupiter a sacred persone called
Flamē Dialis, that is Iupiters prieste
And to aduaunce the order he set him
in the chariot of Juoric, and a costly
robe: but so sone as his wife was di-
seased he was discharged and gaue
ouer his office. He neuer rode out nor
might not lie one night out of þ citee;
lesse any sacrifices should bee negle-
cted by suche absēce. Sweatyng was
cleane forboden hym, bicause an othe
is a maner of punishment to any fre
borne manne, and namely to a prieste
whiche hath charge of all diuine
obseruaunces: For his woord should
haue the weight of an othe. I would
wishe þ our bishoppes would marke
and folowe bothe those properties of
these Heathen religiouse for then the
state of our religion should be in bet-
ter case then it is. and other would
not enforse so lightly a prieste to the
necessitie

Flamen.
Dialis.

necessitie of an othe, whiche should
 haue no other termes, but yea & naye
 to confirme or denie their sayng. Beside
 this Flamen, þ was called Dialis
 because he was consecrated to Iupiter,
 there wet by the same Numa ordeined
 twoo other, one too Mars and another
 to Quirine, albeest Plutarke saith it was
 Romulus that instituted priestes to Iupiter
 and Mars. Virgins Vestals were of his
 bringyng in also, and founded in honour
 of Vesta daughter to Saturnus. The first
 that was chosen into þ religion, was
 called Amata, and of her all were named
 like wise, a maide might not be vnder
 sixe yerres of age, nor aboue ten if she
 were created of this religion. These
 continued in their profession xxx. yerres,
 wherof the first tenne they spent in
 learyng the rites, the other ten they
 ministered, and þ last of their yerres
 they taught other nouices, and when
 her terme of yerres was expired she
 might marie, or tarie in that religion
 still. They wet foode at the charges
 of the common cheste, and if any of
 them committed any carnall acte
 with any man, she was bozne in the
 sight

Vestals.

Amata.

The fifth booke.

sight of all the people out of the citee
and at the gate named Collina was
buried quicke. Thei roade in a wagō
and other magistrates roase to them,
and if thei came by in tyme of execu-
tion, the condemned was quite deli-
uered. This religion began at Alba
by the institucion of Ascanius, & was
**Pontifex ma-
ximus.** renewed in Rome by kyng Numa. A
highe bishoppe was also deuised by
hym to haue the chief stroke in all ce-
remonies of sacrificyng, and he pre-
scribed the daies and places, of sacrifi-
ces and in what fourme thei should
be doen. He ordeined also to graduus
Salii. Mars twelue priestes named Salii, be-
cause thei daunced in a solempne ma-
ner, and wente aboute the citee with
songes: thei weare a brodered coate,
with a brasen breste plate, & a rounde
tergate. It semeth that Numa toke
this rite of the Hebrues, for Dauid
went afore the Arke of the lordē danc-
sing. Heraldes of armes whiche wer
called **Feciales Sa-
redotes.** uented by hym to haue charge to pro-
uide that no battaill were vniustely
taken in hande, thei also made lea-
gues, stablished peace, or if it wer not
duely

duely made he might breake, and offer
oblacion, for the offences of the capi-
tain and the whole armie. Pater Pa-
tratus was an officer that made all
leagues or bondes, and was created
by þe Heraldes, as Marcus Valerius
firste Heralde made Spurius Fusius
firste into þe office of Pater Patratus.
After the expulsyng of kynges, was
an office called Rex Sacrificulus ap-
pointed, whiche should dooe all su-
che customable obseruances as þe kyn-
ges shoud doo, albeit he was vnder þe
high prieste or bishoppe, the first that
did beare that office was Marcus Pa-
pyrius. Epulones had the office of ap-
pointyng feastes and solemne ban-
kettes to Iupiter and the other gods:

Pater Pa-
tratus.

Rex Sacrifi-
culus.

Epulones.

Des: these were also called Sodas-

les Titii, whiche were ordai-

ned by Romulus after

he ioynded felow-

shippe with

Titus

Tatius.

Sodales.
Titii.

¶ Here endeth the abridgement of the fourth booke.

The fifth booke.

20 The first Chapiter.

Of the deckyng of churches on holy daies, offeryng of Images of waxe & tables of miracles, solēnysyng fyrste masses, of pylgrymes.



H E R E

be many superstitious customs crepte in among the christen congregacion, whiche came of a gentile opinion: & because

they could not altogether be abolished and extirped, at the lest waie they were transposed to a better vse, and remoued from Idolatrie too the garnishyng of churchis and temples of the faithfull people. As trimmyng of the temples with hāgnynges, floures, boughes, and garlondes, was taken of Heathen people, whiche decked their Idols and houses with suche arraye. In like maner it is to be thought of the rite of hangyng vp Images of waxe, & tapers afore sanctes, or as often as any membe is diseased

Deckyng of churches.

Offeryng Images of waxe or tapers.

sealed, too offer the same in ware, as legges, armes, feete, pappes, or en, horse, or shepe, whiche wer hanged vp in the churche afore that saincte, by whom (as thei beleued) thei had obtained health of the said membre or beaste: For this came of an olde paynyme fashion of sacrifices, that the Paganes offered too Saturnus & Pluto in an Isle of Italy named Cotylia, whereof I spake afore. I thynke the beryng of candels, that we vse on the feaste of the purification of our lady called Candelmas daie came of this gentile rite also, that in burning them we might worship the sainctes as thei honoured their false God Saturne. It semeth that lampes & hanging lightes beganne of the candels that Moles set vp to burne in the tabernacle. The fastenyng vp of tables wherein miracles are written for a monumente and testimonie to the posterite, came of a custome, as Strabo writeth, that is vled in Grece, where the maner is that whosoever was releued of any sickenesse or maladye, should hang vp a table conteynynge the recouerie of his healthe, in the temple

Candelmasse
daie,

Lampes,
hangynges
lightes.
Wrytyng tables
of miracles,

The fifth booke.

**Firſte Maſſe
of prieſtes.**

ple of that God that had preſerued hym, and ſpecially there were many ſet vp in Aſculapius temple at Epidaurus. The uſe of feaſtyng on holie daies, and at the firſte Maſſe of prieſtes was borrowed alſo of gentilitie, whiche honored the daie of conſecratyng their religiouſe as ſolemnely, as the daie of their natiuite, with deuoute and religiouſe brekefaſtes and feaſtes, callyng it the natiue daie of their ſacred perſonages: whereof Apuleius, maketh mencion. And it is a good uſage, becauſe the daie of the birthe bryngeth but onely life, & daie of conſecratyng a prieſte bryngeth oſels ought to procure a good and godly life. Albeit on maundy thuſſedaie hath been the maner from the beginning of the churche to haue a general drynkyng, as appereth by Paules writing to the Corinthians, & Tertulliane to his wife.

**Drynkyng
on maundy
thuſſedaie.**

The ſeconde Chapter.

The maner of caſtyng money to the people, Pewperes giſtes, dayſyng, Maſyng, Chriſtenmaſſe Lordes.

IT



It smelleth also of gē
tillite, that the bishop
of Rome, emperours,
and Kynges at their
coronacion are wont
to scatre money emōg
the commons, & make

Castyng of
monei abroad

to p all feastyng, whiche is a pretence
or comforte of the beneficence or libe-
ralitee, that is too come after warde.
For the olde Romaines vsed the same
order and institucion in their trium-
phes, games, and funerall, as Sueton-
ius recordeth. Geuyng of newperes
giftes had it originall there like wise
for Suetonius Tranquillus repor-
teth that the knightes of Rome gaue
perely on the calendes of January a
presēt to Augustus Cæsar, although
he wer absēt. Whiche custome remai-
neth in Englāde, for þ subiectes send
too their superiours, and the noble
personages geue to the kynges some
greate gyftes, and he too gratifye
their kyndenesse dooeth liberally re-
warde theim with some thyng again.

Newe peres
gyftes.

But I commend more the maner
of the Italians, for there the richeste
and moſte noble geue too the poore
inferiours

The laudas-
ble maner of
the Italians.

The fifth booke.

inferiours, it is a significaciō of good
& prosperouse fortune of al the whole
yete then folowynge.

Daunsyng

THE vse of daunsyng Liue saith
came from the Hetruscans to Rome,
whiche wee exercise muche on holpe
daies as thei did, not without claun-
der of our religion, and hurte and da-
mage of chastitee, as for maskes thei
bee so deuilische that none honesty can
bee pretended to coloure them: Za-
charias bishoppe of Rome made a de-
cree against it, but that auailleth no-
thyng. At the caleudas of Maie the
youth as well menne as women are
wonte to go a maipng into the felde
and byng home boughes & floures
too garnishe their houses and gates,
and in some places the churches, whi-
che fashion is deriued of the Romay-
nes, that vsed the same to honoz their
goddess Flora with suche ceremonies
whom thei named goddess of frutes.

Maskes,

Maipng.

**Christenmas
lordes.**

THE christenmas lordes, that bee
comonly made at the natiuitee of our
lorde, to whom all the housholde and
familie with y^e master hymself muste
bee obedient, began of the equabilitie
that the seruauntes had with their
masters

masters in Saturnus feastes, that wer
called Saturnalia: wherin the seruaū
tes haue like autozite with their ma-
sters durynge þe tyme of þe said feastes.

And this furnishing of our belies
with delicates, that we vse on fastyn- **Fastins euen**
gham tuiesdaie, what tyme some eate
till thei bee enforced to forbear al a-
gain, sprong of Bacchus feastes, that
wer celebrated in Rome with greate
ioye and deliciouse fare.

AND our Midsummer bone fires **Bone fires,**
maie seme to haue comen of the sacri-
fices of Ceres goddese of corne, that
menne did solemnise with fires, tru-
stynge thet by to haue more plēty and
aboundance of corne: And the disgui- **Disguisynge.**
singe and mummyng that is vled in
christenmas tyme in the Northe par-
tes came out of the feastes of Pallas,
that were dooen with visars and
painted visages named Quin-
quatria of the Romaines.

20 The.iii. Chapiter.

The maner of annoyntynge prestes,
kynges, thet m that bee christened,
confirmed, or soze sicke.

What

The fifth booke.

and confirme the with the crisme of
saluacion, In the name of the father
the sonne and the holy ghoſte, þ thou
maie bee replenished with the holye
ſpirite and haue euertlaſtyng life, ſo
beit. And then he ſmiteth the cheke of
the child ſoftely, but if it be of a great
age, he geueth a ſharpe ſtroke, that he
maie remembre that miſterie, ſaiyng,
Felix. peace bee with the. Felix the fourthe
did institute that ſuche as wer in ex-
Extreme tremes ſhould bee enoyled, folowyn
unction. the example of the apoſtles, whiche,
as Marke witneſſeth, cured many di-
ſeaſes by annoyntyng them, and
ſaincte James ſpeaketh of a
like thyng in his Epiſtle.

29 The.iiii. Chapter.

The beginnyng of mariage of prieſtes,
when it was forboden, with other
lawes touchyng maryage.



MOSES the miniſter of
God among the Iſrae-
lites, whiche wer deſi-
rouſe to augmente and
amplifie their iſſue, or-
dained that all menne
indifferently, as well prieſtes as laie
people

people should take wyfes, lest the debarrng them frō matrimony, might be occasion of greater enormitie and inconuenience among them. Albeit bicause of the dignitee of the order of priesthod he made restraint that they should marye none, that was taken prisoner, bondewoman, or deuorced frō their former husbandes, and the byshoppes might not be married but to maides. As concernyng our priesthod, Syluester the fyrst after the text of s. Paule, cōmaunded that a priest should marye but one wife, and after to lyue sole alone: As Paule had a wife, as may appeare in his Epistles to the Philippians and Corinthians And Clement bisshope of Alexandria and Ignatius whiche was in Paules tyme, witnesse the same.

When a priest might not mary.

Byshoppes married maides.

Syluester.

A priest might but ones marye.

Paule.

Peter and Philyp had wyues and daughters, whom they bestowed honestly in mariage to husbandes. And s. Peter sayng his wyfe led to death for the profession of Christ, w great reioyce of her cōstancye, sayd, wyfe remember the lord. This order the Grekes, & al the east partes of Christendome vse, whiche would not con-

Peter and Philyp had wyues.



HAT T Y M E

Moses had buylded the tabernacle, he was commaunded too make a consecration of holpe oyntemente, where with bothe the woork,

Kynges and
priesles were
anoynted.

the vessels, priesles, and also kynges whiche bee called to that office or dignite, ought too bee enoyled: So that it came to passe that the annoyntyng was the verie token and difference

Anoyntyng is
the token of
kynges.

Purple robe
is the differece
of the Empe-
roure.

Darō : Saul
firste anoynted.

wherby kynges wer known among the Hebrues, as the Emperours in Rome were known by their purple robes. Aaron and his sonnes were the firste annoynted priesles, and Samuell enoyled Saul firste kyng ouer Israell, and so consequentely it grewe into a custome that priesles and kynges wer annoynted. By whiche

The nature
of Oyle.

the thyng is signified that they bee specially fauored of God, and like as oyle lieth aloft on the water, or other liquore, so the office of a priesle and dignitee of a prince surmounteth all other degrees of ministers, bothe in the a. t. iue and also contemplatiue life.

life. Siluester biſhoppe of Rome ordeyned firſte that all that were chriftened, churches, and chalices ſhould bee annoynted with oyle. Our oyle, that is nowe vſed is made of oyle of liue, and naturall Balme, Fabianus commaunded that it ſhould bee renewed euery Maundy thurſedaye.

Anoynting
of children
chriftened,
churches,
chalices.
The confeſſion
of our oyle.

Clemente the firſte ordeyned that all children and other that were chriftened ſhould bee annoynted agayne with Chriſme, and he inſtituted alſo the ſacramente of confirmation, ſuppoſyng that no manne were a perfect chriften manne, if that rite and ceremonie were by negligence omitted. For this cauſe, that the holy ghoſte might more plentifully bee geuen to them by the handes of the biſhoppe. This thyng beganne of the example of the Apoſtles, whiche ſente Peter and Iohn into Samarie to laye their handes on them, that they might receiue the holy ghoſte. It is onely miniſtered by a biſhoppe in this wiſe, firſt he asketh the name of the child & then maketh the ſigne of the croſſe in his forehead with the Criſme: ſaiyng, I ſigne the with þ token of the croſſe and

Chriſme.
Confirmation.

The manner
of confir-
myng.

The fifth booke.

and confirme the with the crisme of
saluacion, In the name of the father
the sonne and the holy ghoſte, þ thou
maie bee replenished with the holye
ſpirite and haue euertlaſtyng life, ſo
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the child ſoftely, but if it be of a great
age, he geueth a ſharpe ſtroke, that he
maie remembre that miſterie, ſaiyng,
peace bee with the. Felix the fourthe
did inſtitute that ſuche as wer in ex-
tremes ſhould bee enoyled, ſolo wyng
the example of the apoſtles, whiche,
as Marke witneſſeth, cured many di-
ſeaſes by annoyntyng theim, and
ſaincte James ſpeaketh of a
like thyng in his Epiſtle.

Felix.

**Extreme
vngion.**

29 The.iiii. Chapiter.

C The begynnyng of mariage of prieſtes,
when it was forboden, with othere
lawes touchyng maryage.



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lites, whiche wer deſir-
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Brekes, & al the east partes of Chri-
stendome vse, whiche would not con-

Peter and
Philyp had
wyues.

The fifth booke.

Panutius
withstode the
counsel of
Nice.

Subdeacons
forake their
wyues.

Gregory sta-
blished the
single life of
priestes.

sent to the counsel of Nice, wherein
it was propounded that the priestes
should forsake their wyues: And na-
mely Panutius the holy and chaste bi-
shop that came out of the borders of
Egypt withstode that decre very ear-
nestly. **SIRICIVS** the pope
forbad the priestes of the West par-
ties and deacons to mary, the yere of
our lord. CCC. xxvii. He instituted
also that he that either wedded a wi-
dowe, or toke a seconde wyfe, could
not be made priest. Pelagius þ second
enforced the subdeacons, to forsake
their wyues. And Gregorius, because
he thought it violent to deuorce the,
ordeined that fro his time none shuld
be subdeacon onles he vowed chasti-
tie before. Notwithstandyng the la-
wes afore made toke effecte among þ
priestes of the west parties vntyl the
tyme of Gregory the. vii. which was
the yere of our lorde. M. lxxiii. And
here Polydore protesteth that the sin-
gle lyfe of priestes dothe more harme
to the religion, shame to the order, &
griefe to honest men, then theyr con-
strayned chastitie profetteth: If they
were restored to the libertie, & choyse
it

it were no prejudice to the christen com-
mon welth, and honestye for the or-
der. In the begynnyng men married
theyr sisters & kinswomen, but Mo-
ses restrayned them of the Hebrewes
from the fyrst and seconddegres, and
Fabianus forbade the third and fourth
whiche custome standeth now in effect
Theodotus dyd inhibite fyrst that a
man might not marie that mayde, to
whom his father was a godfather.

Degrees of
kindred inhi-
bited.

It was confirmed fyrst by Gregory God brother
& after by Alexander the thyrde, that
no mā should marie his brotherswife
sister.

lest it should be thought to be a coun-
terfet of the Hebrewes. Lamech was
the fyrst that euer had .ii. wyues, whose
exāple many other ensued afterward
The custome of Purifying was take
of the Hebrewes, but ther is no day or
tyme appointed for it. Nevertheless
for an honest order, they vse comonly
not to be purified afore the month day,
and then wth a few honest matrons they
cometh accompanied to the church, &
offereth a ware taper & the chrysome

Lamech had
two wyues.

Purification
of women
child beryng.

The. v. Chapter.

Of temples, churchyardes, when the
crosse was fyrst had in reuerence.

O. ii.

In

The fifth booke.

Moses build-
ed a taber-
nacle.



The arke.

Salomon
made the first
templ to God.

The fyrst
churche of
christians.

IN the olde testament,
Moses set vp a taber-
nacle curiously edified
to God, wherin suppli-
cation and intercession
was made to him for
sinnes of the people. And in that he
made the Arke of couenaunt, in the
whiche he put the. ii. tables of stone,
conteyning the lawe of the. x. commaũ-
dementes, Aarons rod, & the potte of
Manna. After him Salomon king of
Iherusalem made at Hierusalem a temple
of costlye araye, and sumptuously
wrought, I can not (to say trueth)
perfectly tell where the fyrst churche
of christen men was builded, but by
all coniecture it seameth that it was
made of the Apostles, either in Egipt
ope, where Mathewe preached, or in
lower Iude, where Bartholomewe
taught, or in Scythia, wher Andrew
shewed the word of God. Wher they
doutles either caused newe churches
to be edified, or els transposed the y-
dols temples to serue to christe mens
vse, abolishing supersticion, & plan-
tyng þe true religion of Christ. Albeit
it were not against reason to suppose
there

therewas a temple or house of praier
appointed by James at Hierusalē.

In Rome the fyrst that I reade of ^{fyrst church}
was consecrated by Pius bishoppe of ^{in Rome.}
Rome in þe strete called Patricius at
Nouatus bathes in honour of the vir-
gyne Prudentia, at the request & suite
of Praxedis her sister. And after Ca-
lulus made a temple to the virgyne
Marta place beyonde Tyberis, and
instituted a churchyarde in Appius ^{A churchyard}
strete, and called it after his owne
name: notwithstanding Abraham was ^{Abraham or-}
the fyrst that made any place of bu- ^{derneyed the}
rial in Hebron, where he bought of ^{fyrst place of}
Ephronan Hethite the double caue ^{burial.}
for. CCC. sicles of syluer with the
ground about it, and ther was Sara
his wife and he him selte buried.

Noha buylded the fyrst alter, and ^{Noha built}
offered vpon it a burned sacrifice to ^{ded the fyrst}
the lord. And Bonifacius the thirde ^{alter.}
caused that they were couered with ^{Bonifacius}
lenyn clothes. Constātinus when he ^{caused alters}
had wonne the battaile against Max ^{to be couered}
entius, by reason of a vision that he ^{with lenyn}
sawe of the crosse the day of the bat- ^{clothes.}
taile, ordeyned that fro thencefurth ^{Constantine}
no man shuld suffre death on þe crosse. ^{forbad put-}
tyng to death
o.iii. And on the crosse.

The fifth booke.

No Image
of the crosse
might not be
grauen in
pearth.

Helene found
the crosse.

And so in procelle of tyme it was had
in muche reuerence and worship, And
Theodosius made a lawe that there
should no Image of the crosse be gra-
uen in stone, marble, or in pearth, lest
men should trede on it. Helene Con-
stantyns mother a very vertuouse wo-
man repayred to Hierusalem, to seke
the crosse of our lord, where wth great
labour and diligence she found it, and
with it the other. ii. wheron the thes-
ues were hanged, but it was easy to
perceyue Christes crosse by the tytle,
whiche then dyd remayne, albeit sore
wasted & corrupted with antiquitie.

The. vi. Chapiter.

Of the auncient rite of sacrificyng, feast
ful daies, dedicatyng temples, the miste-
ry of fyre, holy water.

Cain & Abel
sacrificed
fyre.



CAIN and Abel the two
sonnes of our fyrst father
Adam offered in sacrifice
to God y^e fyrst frutes of
their goodes. Abel his
oblation was mylke. Cain his gyfte
was corne. Afterward, when y^e priest
hod was ordeined, Aaron & his sones
offered diuerse thynges with sundry
cerimonies

cerimonies, which be shewed at larg
in the booke of Leuiticus. The Genti-
les almost al sacrificed to the Idols Men were sa-
crificed by the
Gentiles.
men or women after sundry rites, as
appeareth in the hystories & Gentile
auctours. And if it fortune that they
omitted any suche abhominable Ido-
latry, thei had great punishment, de-
struction of their fruite, corruptiō of Punishmen-
tes that they
suffered for
omittynge the
oblations.
their waters, infection of the ayre,
death of cattel, great droughthes, wo-
men had euil deliuctaunce, with ma-
ny suche plagues, as Dionisius Hali-
carnasseus witnesseth, which the spi-
rites of the ayre procured to delude &
seduce men, and confirme the in their
errour. The holy daies among the Holy daies.
Jewes were diuerse, as the sabborh
day, the feast of the newe moone, the
passcouer, the feast of swete breade,
Pentecoste, the feast of tabernacles,
the dedicacion day: whiche be al shew-
wed largely in the olde testament.

The vsage of dedicatynge churches Dedicatynge
of churches.
is of great antiquitie, for Moses did
sacrifice the tabernacle, and Salo-
mon consecrated the temple that he
builded at Hierusalem. And Es-
dras after, when they returned
o.iiii. from

The fifth booke.

from the captiuite of Babilon hallo-
wed the temple newe againe. Of the
we receiued our rite of hallowyng of
churches, albeit we haue mo cerimo-
nies then they had.

Fyre.

**Emperours
of Rome had
fyre borne a-
foze them.**

**Oracles cea-
sed at Chri-
stes comyng.**

Fyre was kept continually on the
alter by the priestes, for without it &
salte could no sacrifice be duly made
or ordinarily offred, & we in our mas-
ses haue euer a taper of ware bur-
nyng. And the emperours of Rome
had fyre borne afore the, and the Gre-
kales had euer perpetuall fyre in the
temple where they serued Vesta.

The spirites of the ayre, that gaue
doutful answeres to them that requi-
red any question of the, were at þe cō-
myng of christ al destroyed: for what
tyme he was caried into Egypt, whi-
che is a countrie ful of supersticion &
idolatry, all the idols of that region
were ouerthrowen, & fel to the ground
at his comyng thither. And in þe tyme
of Adrian the Emperour, bothe the
wicked sacrifices were abolished, &
also the oracles of Apollo at Del-
phos, Iupiter Hammon in Egypt, &
like vanities were subuerted by the
power of God through his sone Je-
sus Christ.

Holy water was ordeined by Aler Holy water.
 ander þe fyrst to be cōsecrated to driue
 away spirites, and was cōmaunded
 that it should be kept as wel in chur-
 ches, as in priuate houses for þe same
 vse: wherof are growen among the
 cōmon people many superstitious er-
 rours contrary to the worde of God,
 and therfore it were no harme if the
 fourme of consecratyng therof were
 redressed, and chaunged into a more
 godly fashon.

The. vii. Chapter.

Who ordeyned praiyng, why we loke
 eastward, preachyng the Sacrament
 of the alter.



FOR so muche as we are
 created of God after his
 owne Image, for the en-
 tent to honour and serue
 him, and so finally to en-
 ioy þe eternal inheritaunce
 of heauen, whiche we must attaine to
 by praiser acknowledgyng our owne Praiser.
 infirmitie, & referrynge vs to the mer-
 cy of our most loupynge father. It shal
 be conuenient therfore to declare the
 o. v. institucion

The fifth booke.

Institution of praier.

**Praier was
at the begin-
nyng.**

Praier therfore was fro the begin-
nyng, as Abel praied, Noa, Abrahā
Isaac, Iacob, & other Patriarkes
praied to God in all their doubtful
affayres, & gaue thākes for the good
acheuing of them. Moses and Aaron
with other as Anna the wyfe of Hel-
cana shewed vs example of praier:

**Christ prescri-
bed a praier.**

But Christ is the fyrst that did shewe
to vs any special forme of praier, as
appeareth in the Gospel of Mathew
Afterward, when menne beganne to
counte and rekenne their praiers, as
though God were in our det for oft
beggyng of him, there were diuised
by one Petrus Heremita a frenche
man of the citie of Amias beedes to
say lady psalters on, the yere of oure
lorde. M.c. that is. CCC.cccv. ye-
res ago. The maner of turnyng our
faces into the East when we pray, is
taken of the olde Ethenikes, whiche,
as Apuleius remēbreth, vsed to loke
Eastward & salute y^e sonne: We take it
in a custome, to put vs in remēbraūce
that Christ is the sonne of righteou-
nes, that discloseth al secretes. But
that was not lawful for the Hebrewes
as

Beades.

**Turning our
faces east-
warde.**

as may seme to vs by the setting of þ
tabernacle, & they must euer loke to-
ward the temple as the stoye of Da-
niel declarer. Moses when he had
receyued the .x. cōmaundementes, as-
sembling the people together shewed
them the wyll of God, and that was
the fyrst sermon or preachyng: and þ
Prophetes had without doubt open
collacions: And afterwarde John
Baptyst in the wyldernes of Iurpe
preached, and so did Christ him selfe
and gaue auctoritie to the Apostles &
disciples by special cōmaūdement to
do the same.

Preachyng.
John Baptyst

The blessed sacrament of the alter The instituc-
was instituted by our sauour Iesus tion of the sa-
Christ, a litle before his passiō in Hierusalem. sacrament.
at his supper, when he had en-
ded the Pascall lābe, in this wise: He
toke bread, & after he had geuen thā-
kes, he brake it, & gaue it to his disci-
ples sayng, take and eate, this is my
body þ shalbe geuen for you. And tak-
yng þ cuppe gaue likewise thākes, &
toke it to them sayng, drynke all of
this, for this is my blod of the newe
testament, whiche is shedde for the
remission of synnes.

Thus

The fifth booke.

This vnder the fourme of breade and wine he gaue to them particularly his body and blod sacrificed in and by the word: And gaue cōmaundement þ̄ like sacrifice should be made in remembraunce of him.

Alexander the
erced that the
sacrament
should be cō-
secrated of
swete bread,

Alexander the bishop of Rome dyd ordeyne that this oblacion should be made of swete breade, where afore it was leuened bread. And he cōmaunded that water should be mixte with wyne in the cuppe.

The. viii. Chapiter.

¶ Who sacrificed fyrst after Chyistes tradicion, and encreased the partes of the masse.

The olde rite
of cōsecra-
tyng.



VERY thing at the first in þ̄ mystery of the lordes supper was plain, sincere and without any mixture of ceremonies, cōteyning more vertue then solemnite. For it is manifest that Peter, whiche either fyrst of al, or els with the rest of Apostles dyd cōsecrate often tymes after the rite that he had receiued of Chyist by and by after the consecration ioy-
ned

ned to þ lordespraier or pater noster;
 And I suppose it was not muche dif-
 ferent from the masse that is vsed in
 the churche on good fryday. Celestis-
 nus ordeined the praier þ the priest
 sayth when he trauiseth him selfe to
 masse or is puttyng on his clothes, þ
 begineth Iudica me deus. &c. Albeit Iudica me
 it seameth by the wordes of Christo- deus,
 some in the .xi. homelic on Mathew
 that it was taken of the churches of
 Brece and Asia, whiche vsed to syng
 psalmes whyle the people assembled
 together. Damasus instituted the cō-
 fession at the beginnyng of masse, & Confiteor.
 some refet it to Pontianus. Kyrie: Kyrie e-
 leeson was frequēted in Brece syst leeson.
 and Gregorius caused it to be sayd
 ix. tymes in the latine churche. Glo: Gloria in
 ria in excelsis is ascribed of some to excelsis.
 Telesphorus, of some to Hylarius, of
 some to Symmachus, and the counsel
 of Toletane thinketh þ the doctours
 of the churche made it: Collectes Ge Collectes.
 lasius and Gregory gatheted. And þ
 grayle was appointed by them also. Grayle.
 Alleluya was trāslated from Hieru- Alleluya.
 salem to the latine churche in þ tyme
 of Damasus. The tracte durandus
 sayeth,

The fifth booke.

Sequences.
Epistle.
Gospel.

I. Hierom did
diuide the E-
pistles and
Gospels.
Standyng at
the Gospel.

Credo.

Offertory.

sayth was druiſed by Teleſphorus, &
ſequences were inuented fyrſt by one
Nothgerus an abbot. The Epistle &
Gospel were (as Hierom writeth) vs-
ſed in þe eaſt churches of very aũcient
tyme, wherefore I ſuppoſe we had þe
maner to reade the Epyſtle & Gospel
of thoſe churches: albeit ſome ſay Te-
leſphorus ordeined them, & ſome ſup-
poſe that Hierom at þe request of Da-
maſus did diuide the, as we read the
nome at this day. Anaſtaſius cõmaũ-
ded that we ſhould ſtand at þe Gospel
in tokenyng þe men ſhould bee in a re-
dines to defend the doctrine of þe Gol-
pel. The fyrſt part of the Crede Mar-
cus ordeyned to be red, after it was
made by the counſel of Nicene: And þe
ſecond part Et in ſpiritem ſanctum,
that the counſel of Conſtantinople cõ-
poſed Damafus cauſed to be red in þe
churche. Entichianus inſtituted the
offertorye to be ſongen whileſt þe peo-
ple offered ſuche thynges, as went to
the releſe and comforte of the poore:
The offertory remaineth, but the po-
uertie is forgotten as though they
had no parte in Chriſt, and were vile
abiettes of the worlde.

Ge

Gelasius made the p̄fates, how= **P̄fates.**
 beit in the beginnyng they v̄led but
 one p̄face. And Sixtus put to the **Sanctus.**
 sanctus out of the prophete **Elas.**
 Waschyng of handes beganne either **Waschyng of**
 of the olde testament, where they did the handes,
 nothyng with vnwashed handes, or
 els of the Bētiles, whiche afore their
 sacrifices v̄led to washe theit hādes,
 as Hesiodus wytnesteth.

Burnyng of encense, that was oc= **Encenses**
 cupied in the old testament by Aaron
 and of the Paynymes in their super=

sticiouse rytes, Leo the thyr̄d ordey=

ned to be had in the latine chutche.
 The p̄euntie of the masse called **Canon**
 the Canon was made by diuerse p̄t=

sous, as Gelasius made **Te igitur.**
SIRITIVS added Communi=

cantes, and Alexander the fyr̄st, that
 was long before them made **Qui pridie.**
 die, and that was the beginnyng of
 the Canon afore þ̄ tyme. For Alexan=

der was. CC. lxx. p̄tes and more be=

fore Gelasius.

Hanc igitur, Leo ioyned, and Gre= **Hanc igitur.**
 goꝝ annexed thre petitions in the
 same Dies q̄ nostros, and so furth.

Inno

The fifth booke.

Pare.

**Blessyng
with chalices**

Agnus dei.

**Turnyng a-
bout of the
priest.**

Innocentius the fyrst instituted that priestes in the vpper part of the churche, called the chāsel or queere shuld kysse one another, and that the Pare borne should be borne to the people.

Blessyng with handes and Challes came out of the Hebrues ceremonies: For Aaron after he had sacrificed, & blessed the people. And Christ at his ascension blessed his disciples. Sergius ordeyned the Agnus dei. vii. C. petes after Christ to be song of the Clergy at the tyme of the cōmunion. The often turning of the priest at the altar, when he saith Dominus vobiscum or Orate fratres, came of the Hebrues rytes, where in sacrifice tyme the priest turned him to cast the blod of the sacrifice on the people, & the Etheuikes vsed the same fashon in their supersticions, & therfore doubtles we had these ceremonies of them.

The. ix. Chapiter.

¶ Why we say ite missa est, wherof the word masse and ceremony came, the fyrst maner of takyng the sacrament.

When



W H E N Masse is ended the deacon turneth to the people saying Ite missa est, which wordes are borrowed of the rites of the Paganes, and signifyeth that then the company may be dismissed. It was used in the sacrifices of Isis, that when the obseruances were duly and fully performed and accomplished, then a scirel or minister of the religion should geue warning or a watche worde what tyme they myght lawfully departe: And of this sprong our custome of saying Ite missa est, for a certayne significatiō that the full service was finished.

Ite missa est

Λαοίς φέρει

Masse is an Hebrue word (as Reueline saith) and signifyeth an oblation or sacrifice with all circumstances concerning the same. ¶ The Romanes called all such service, as appertained to their goddes, in one general name ceremonies, because of a certayne people named Cerites, which receiued deuoutlye the reliques, and other obseruances of the Romanes religions, and preserved them

Masse

Ceremonies

The .v. booke.

for whē the frechmē by the valiant-
nes of their captayn (Brennius that
was an Englishman) had wonne the
citie, for which benefyte al the rytes
of theyr goddes vniuersallye were
named ceremonies.

One Masse
on a day

Three Masses
on Christmas
daye.

Masse muste
be saied in
places conse-
crated.

Corner Mas-
ses, be to bod-
den.

Alexander inhibited priestes, that
they shoulde not sacrifice, but once on
the day, and Telesphorus permitted
them to saye three Masses on Chryst
masse daye: fyrst at mydnight what
tyme Chryst was borne, the seconde
in the morning, when the shepherdes
visited him, the thyrde at further of
the day, where afore time it was not
lawfull to celebrate afore the thyrde
houre of the daye.

Felix y fyrst decreed that no Masse
myghte be saied but in places conse-
crated, sayng in the tyme of necessi-
tie, and that none but priestes admit-
ted shoulde intermeddle wpth the
misteries of consecratiō, bicause that
autoritie was onely geuen to the A-
postles at the begynnyng, by whom
priestes be mente and vnderstande.

Anacletus ordeyned that no Masse
shoulde be done, but in the presence
of two at the lest, lest the priest shuld
saye

saye in vayne too the walles Domi-
nus vobiscum, when none were pres-
ent, and therefore they do euyl that
consecrate in corners alone, Albeit,
Gratianus referreth that to Seterus
whycher perchaunce dyd renewe that
constitution.

The Sacrament was vlsed of oure
predecessours in the primatiue chur-
che euerye daye as Luke wytnesteth
in the Actes of the Apostles, and A-
nacletus caused it to be renewed by
a decree vpon payne of excomunica-
tion: And Victor denounced that
those shoulde bee interdicted from all
seruices, that when they shoulde re-
ceyue the Sacramente wolde not be
reconciled to their neighbours of all
grudges, hatreds, and displeasures.

Dayly com-
munion.

Incharitas
ble wer inter-
dicted from
seruice.

Zepherinus an hundredth yere af-
ter Anacletus commaunded that all
that professed Christ or bare the na-
me of christians, beyng of the age of
xii. or. xiiii. yeres shoulde at the lest
once in the yere at easter receiue the
blessed Sacramente. Fabianus de-
creed that thei shuld receyue it thryse
in the yere.

Takyng of
the housell at
Easter.

The.v. booke.

Keepng.

Innocentius the thyrde decreed
þæt the Sacrament shoulde be kepte
in Churches, in the Churches to the intent to bee
in a redinesse at al tyme, lest they
that were sicke shoulde want
that spirituall comforte
in that trouble some
tyme of death, and
Honorius the
thyrde con-
fyrmed the same.

¶ Here endeth the abrydge-
ment of the fyfth booke.

22 The firste Chapiter.

¶ Auricular Confession.



ALBEIT man
redemed wyth
the precyouse
bloude of oure
saupour Christ
Iesus is fully
reconsyled too
god, and al the
heuenes of his

We be recon-
ciled by Christ

displeasure be appeaced: yet the por-
soned nature of man is such, the occa-
sions of synne be so many and great
that in this slippery way of worldye
lyfe we must nedde, our infirmitie en-
forcing vs thereto, fal into the snates
of the Deuil and synne. But God, as
he is all mercy, wylling the death of
no synner, but that he conuerte and
lyue, hath lefte vs the comfortable
salue of repentaunce, as a present re-
medy agaynst al suche in curcions of
oure enemye, or fragilitie of bodye:
wherby we maye wyth a good hope
cal to our heauenly father for the for-
geuence of oure offences and trespas-
ses. For As the prophet Ezechyell

Repentaunce
a remedy of
synne.

recoꝛdeſth, what houre ſocuer the ſinner
doth lament and is repentaunt for his
ſinnes, god (for his ſone Jeſus ſake)
wil no leger batethē in remembraunce
Therefoꝛe whoſoeuer with concupiſ-
cencie vanquiſhed, oꝛ by luſt inforced,
Deſperation is foꝛbodden by erroure diſceiued, oꝛ by force con-
ſtrained doth fal to any ſpice oꝛ kind
of iniuſtice, let him not diſpaire in his
owne conſcience, oꝛ miſtruſt the bot-
tomles mercy of God, but with good
coꝛage repair to this medicine repe-
taunce & cōtricion of hert. Conſequē-
tly it ſhalbe the penitentes office and
dutie, after ſuch heuines taken, as it
wer by a vomit, to ſpue out of his cō-
ſcience al ſuch vnholſome thinges as
mighte remaine ſtill, engendꝛe deſpe-
ration, oꝛ imbecil his hope in the pro-
miſſes of God. For this cauſe confeſ-
ſiō named auricular, that is made to
the prieſt, was at the beginning inſti-
tuted: that men mighte therein open
ther hertes to their curates, & receiue
at their handes the oyle of ꝑ Goſpel
of Chriſt to ſupple their rawe & ſtark
ſores. It was the inſtitution of Inno-
cencius the. iii. that ſo many, as wer
by age ſubiect oꝛ in daunger to comit
ſinne

auricular.
Confession.

Innocencius
dyd ordayne
confession to
the prieſt.

sinne, should at the lest once in þ yere
 be confessed to their curates, to whō
 it concerneth to know the behauour
 of his parishoners, for somuche as he
 must redre a strait accōpt of his cure
 And therfore it is euil in mine opiniō
 to haue these comon penitenciaries,
 which be occasion, that both curates
 geue not their counsel wher nedels, &
 also men therbi be more bold to sinne
 seing thei shal not be rebuked of such
 common cōfessours, but for their mo-
 ny haue redy absolution with small
 exhortaciō to amend their sinfulness
 This confession is proued of the text
 of S. James wher he sayth confesse
 youre sinnes one to another, and one
 pray for another, and also of the. xx.
 chapter of Ihon, wher Christ sayth,
 receiue the holy goste. Whose sinnes
 soeuer you remitte, thei are forgiven
 theym, and whose sinnes soeuer you
 reteine, thei are reteined. Therefore
 we must receiue confession for the ab-
 solution sake, that is geuen into the
 handes of the ministers.

Common pe-
 nitencers.

Textes pro-
 uing confes-
 sion.

The .ii. Chapter.

Matyns. singing of Psalmes by
 course, legendes of sayntes.

Ma

Matyns
pryme and
houres.



MATINS wth prime
and houres wer appoi-
ted firste by Hierom, for
one Eusebius of Cremo-
na & diuerse other, that
liued with him, to p^{er}sent that they
might haue certain laudes and prai-
syng of God to syng in the churches
And the fathers and old gouernours
of congregatyns receiued them fo-
lowyng this verse of Dauid in the .c.
xix. psal. Seuen times in the day haue
I geuen and songe prayse to the . Ci-
priane writeth that the prime and
other houres toke their oryginall of
Daniel . Which after the custome of
his countrie, thise in þ day, morning
none, and euening, on his knees vled
to praye. It was also the rite of the
Heathen to haue mornynge prayes,
for Apuleius sayth that their religio-
us, when all thynges were duly sy-
nysed, song salutations of the newe
lyght, and shewed that it was prime
of the daye, where he meaneth by sa-
lutations the mornynge songes that
we cal Mattens, and ther declareth
how the houres of the daye wer sort-
ed and deuided for sacrifices & pray-
ers

Apuleius de
asino aureo
libro. xi.

ets. Pelagius the secōd was the first that commaunded priestes to say the daily, that lyke as þe iust man faileth vii. tymes on the daye, so by instante & continual praier he might as often ryse and amend. Gregorius putte to the begynnyng of euery hour, Deus in adiutorium, and Glória patri. &c. Urbanus the seconde ordayned the lady Mattyus to be saied daily, and confirmed them in the counsel, which he had at mount Clare in Fraunce.

Pelagius charged priestes to saye Matins daye ly.

Deus in adiutorium was added by Gregory.

Lady matins

Nocturnes.

The diuision of Dauids psalter in to .vii. partes called nocturnes, accordyng to the .vii. dayes of the weke, was the worke of Hierome at the request of Damasus bisshope of Rome, whiche also gaue commaundemente that it shulde be redde so in the churches, and added Gloria patri to the ende of euery psalme. The Gloria patri was made in the council of Nice. Damasus also instituted that þe psalmes should be song and sayd by course, Albeit some say Ignatius did diuylse that afore hys tyme, whyche thyng was learned of Dauid or Asaph, for in the olde synagoge they vsed to syng their psalmes after that

Who made the Gloria patri.

Syngyng Psalmes by course.

The vi. booke.

Our commō
singers rebu-
ked

Athanasius.

Libro confes.
and. r.

The Crede
was sayd eue-
ry hour.

Tunes of the
hymnes.

Legendes.

Common, Le-
gendes.

sort, but our syngyng is farre frome
their maner. For our singers cry out
so loude, that we heare nothing saue
a noyse, and those that bee presēt can
not be edified with the word. It wer
great furtheraunce to the religion, if
those singers not far vnlike to Flaics
were either banished out of the tem-
ples, or elles their syngyng were so
modified with more sobernesse, that
the wordes myght be vnderstand to
the edifying of the leitie, whych is
fore blinded with singing and sound
of instrumentes, that be not fyt to es-
difie but to delighte the eares. Thys
modest singyng was vled by the ho-
ly Athanasius byshop of Alexandria
through all his prouince and diocese
as Austen witnesseth. Damasus com-
maunded that the cōmon Crede shuld
be sayd at euerye houre. Vitalianus
inuented the decenete tunes, wherem
the hymnes be songe, and ioyned the
Organs to them. Legendes of sayn-
ctes were made the yere of our lorde
D.ccc. by Paulus Diaconus & Al-
uardus a monk at the desire of Char-
les the great. And for somuch as the
persecutions wer so great that in the
tyme

time of Dioclesian þe Emperour thet
died. xviij. c. christen mē within. ccc.
daies space, thei could not perticuler
ly write all their liues, but made cer-
tain: general legēdes of Martyres
Cōfessours, Virgins, which we now
cal the common, and the fathers com-
maūded those to be red in the church
on such saintes daies. Afterward ma-
ny, thinking that thei should be herd
rather for their much babling sake, uses in the
seruyce.
diuised sundrye maners of praiyng &
diuers vses: as Benettes mōkes had
one vse, Barnardes another, and Do-
mynickes brethren had one order by Benettes,
vse
thē selues, & euery prouincial byshop
made a special vse in his diocese, and
all wer confirmed by the byshoppes
of Rome.

¶ The. iij. Chapiter.

¶ The begynnyng of fastyng, almesse
aduent, Lent, Embryng dayes.



ASTYNGE and
Almesse dedes be as
saint Austen sayeth,
the two wynges of
prayer, wherewith it
is made stronger and
lighter to flye into þ
pres

Fastyng

Almesse.

**Moses made
the first lawe
of Almesse.**

**Flethe was
not eaten be-
fore Nohe.**

presence of God, and bee more accept-
table in his sight. Fasting hath bene
vſed fro the begynnyng of the world
What tyme the fruyte of the tree of
knowyng good and euyl was forbod-
den to our fyrſt parentes in Paradife
because by ſuche abſtinence thei my-
ghte obteyne and enioye the felicitie
euerlaſtyng. Almeſſe in lyke maner
ſprong of the infirmitie and nedines
of the nature of men: for as thei felte
hunger, colde, nakednes, and ſuch o-
ther calamities, as be in our mortall
lyfe, thei were conſtrayned to deſyre
aide and ſuccour of other men, and of
almes. Albeit Moſes was fyrſt that
euer preſcribed any lawe of gyuyng
almes, as apeareth in the boke of De-
utronomie. Thys charitable almes,
muſt bee ſo freelye geuen, that we ex-
empte none from the vſe and part ta-
kyng of it, and as the ſcripture ſayth
without reſpect of perſonnes.

As for faſtyng of that original pro-
ceded further, for the vſe of fleſh and
wyne from Adam tyl the time of No-
he was vnknowne. And Moſes for-
bare meate fortie dayes, and Helias
dyd lyke wyſe: Our ſauoure Chryſt
faſted

fasted the same space, And God pardoned the **Example of**
 Minuites of their crimes **Fastyng,**
 because they fasted wth repentaunce

The Jewes also in their lawe so
 ofte as they either asked any benefites
 of God, or would pacifie his wrath,
 or tender thanks for hys benefites, **True fast**
 or kept any sollemne feastes v^sed com-
 monly to fast. And certees he keepeth
 not the true fast, whiche forbeareth
 fleshe or forgoeeth hys supper, but he
 that m^ynnysheth his affections, aba-
 teth hys anger, swageth hys pryde,
 modifieth his desires, mortifieth his
 lustes, suffereth patiently all aduer-
 sitie, that chaunceth to hym, that m^an
 is the true faster, Albeit the other is
 a coadiutor to that thyng and hel-
 peth muche that purpose. Therefore
 too the intente we myghte reclayne
 such corruptions of our olde Adam, **Lent**
 The Apostles dyd ordeyne the fast of
 Lente, as Hierome in a p^{ys}tle to Mer-
 cella doth playnlye declare. Where-
 fore they, that referte it to Telespho-
 rus, bee soulye discciued, for he dyd **Telesphorus**
 not institute it fyrst but appoint that **did apoynt it**
 it shoulde be kepte afore the Easter, **afore Easter,**
 And added another weke to it, that
 we

The .vi. booke.

Quinquagesima,
Quinquagesima,

Aduent.

Embring
dayes.

Romaynes
had. iiii. sacri-
fices for fru-
ites.

Supersticion
turned into
Religion.

heral Quinquagesima. This weke
he commaunded priestes to fast more
then the layite, bicause þ thei, which
ought to be holier then the rest, shold
in this ordinarpe fast shewe more ab-
stinence the other. The Apostles also
instituted that. iiii. weekes afore þ Na-
tiuite of our Lord, named Christmas
shuld be solemnely fasted, which cōsti-
tution was a while kept vniuersally
but afterward it was resigned to the
monkes and religious persons. Cali-
stus or as some thynke Urbanus dyd
begyn the Embringdayes quatterly
for the preservation and amplifica-
tion of frutes ordeined for the suste-
naunce of man and beast. Albeit, I cā
rather take it to be an imitation of þ
olde Romayne feastes, whiche thise
in the yere had sacrifices for the prof-
perous successe of their corne, one Vi-
nalia for their wyne, the other Ro-
bigalia for all their grayne, least it
should be mildued, The third Floras-
lia for all their frutes. These bayne
superstitious old bishops ofrome tur-
ned to a godly vse, & transposed their
feasting into fastyng, that the rather
at the contemplation of our prayers
and

and fastyng God mighte prosper the
increase of al the frutes to the susten
tation of his creatures.

The.iiii. Chapter

Watches were turned into fastes,
fastyng of Fridayes and wednes
daies, namyng the dayes of
the weke in sundry wise.



Twas the matter, from
the begynnyng of oure
christen faith, that for so
much as it pleased our sa
uioure to be borne in the
night, priestes did ryse in the nyghte **Watches.**
season, and song the houres canoni
cal other wise named the **Martyrs**; &
the laye people was accustomed on
those sayntes euentis, that were any
solemne feastes, to watch at the tom
bes of **Martyrs** prayng and singng
holy psalmes. Which tryng the testi
mony of Plinie dooth well approue,
wher he writeth in a pistle to Traia
ne, how that much number of people
was slayne, in whom he could neuer
espye anye faulte, sayng that afore
daye at certayne tymes and feastes
thei

The vi booke.

They arose, and song of commendati-
on of Christe, whō they called God.
But as time is corrupter of al thyn-
ges worldly, in procelle as deuotion
beganne to abate, in stead of hymnes
thei song dissolute balades, and prai-
er was turned into wanton dalliance

**Vigilles were
made fastes.**

The youth went about light amo-
rous company, the elder personnes
practised baudy, women were not a-
shamed to geue them selues to be cor-
rupted in al kynd of horidome. Upon
this occasion the olde fathers, seying
leaste it myghte growe to further in-
conuenience turned the Vigilles in-
to fastyng dayes, Notwithstanding
the priestes vled their ordynary ty-
mes of scrupce, as they were wont to
do, and suche feastes were called by
the name of Vigilles, and obserued
with no lesse reuerence then the faste
of Lent. This remedy was prouyded
after saynt Hieromes time, whyche
died the yere of our Lorde. cccc. xxi.
When Bonifacius the seconde was
byshoppe of the see of Rome.

**Egyptians
rite i watches**

The lyke costome was also obser-
ued among the Egyptians, whyche
on the euens of theyr hyghe feastes
fasted

fasted, and after thei had slepte thei
 offered a come: all suche night sacrific- **Right sacrific-**
 ces and obseruances for like causes **ices are ab-**
 were by a perpetuall lawe in Brece **holished.**
 abrogated by Diagundas a Thebane **Diagundas.**
 The feast of wednesdaie and Fridaie **Wednesdaie**
 were commaunded by the fathers, be- **Fridaie.**
 cause on the one daie Chyste was cru-
 cified, and on the wednesdaie Judas
 purposed in his minde to betraie him
 as Apolonius the eloquente oratoure
 supposed. Siluester the first, bishoppe **Dates were**
 of Rome, abhorring the memoriall **turned into**
 of the vain gentile Goddes, decreed **series.**
 that the daies of þe weke, whiche had
 afore the names & titles of the Sonne
 Moone, Mars, Mercury, Iupiter, Ve-
 nus, and Saturne, should be called the
 first, second, thirde, fourth, fifth, sixt,
 seuēth ferie: in seblable maner as the
 Jewes counted their daies from the
 Sabbothe daie. He did also call the
 first ferie Dominicum diem, that wee
 name Sondaie, and called Saturday **Dominicus**
 Sabbatum of the olde holpe daie and **dies.**
 rest of the Hebrues: all these thynges **Sondaie.**
 wer dooen at the sute of Constantine **Sabbatum.**
 the Emperour. Albeit the Apostles a-
 fore þe tyme had consecrated the Son-
 daie

The sixt booke.

Easter is appointed on the Sondaie.

Dayes were called of the Planetes.

White meates is forbidden on fastig dayes.

Grace at meate.

Readyng the bible at meate

dase too the Lorde, bycause that daye he roase from deathe, and the Jewes Sabbath was turned into it, as maie appere by the decree of Pius, that ordained the Easter to bee kepte on the Sundaie, and therefore I thynke Silvester did but onely renewe the same acte of the Sondaie. It was the invention of the Egipcians & the daies were first named after the seven planetes, as Diodorus recordeth. Sanct Gregorie was the authour that neither fleshe, nor any thyng that hath affinitye with it, as chese, milke, butter, egges should bee eaten on suche daies as were fasted. Wee haue also a maner blage of hallowyng the table, and meate afore we bee sette, that begonnen of the imitation of Christ, whiche vled the same fashio ouer the five loues in the wilderness, and at Emmaus also he did insemblable wise consecrate the table in the presence of his disciples: so was the fourme of sayng grace after supper taken likewise of the custome that Christe commonly kepte at his suppers. The manner to reade aparte of the bible at dinner tyme hath been of long continuance

ance, and did procede of the godly doctrine, that Christ instructed his disciples in at all times, but namely at his last supper, wherein he treated of the perfection of all the mysteries of our religion. And thus our fathers, to keepe in memorie suche an hollesome institution, did byng in this maner of reading the scripture at meate or meale tyme.

20 The. v. Chapter.

The original of holidays, paschall candels, birthe daies.

LIKE as the Jewes had in their law, whiche was but only a shadowe of thynges to come, holy daies appointed for the execution of the ministers of their religion, whom they in one generall terme named Sabbath daies, of the rest and vacation that they had from bodily labours: scēblably our fathers haue ordeined festiuall daies in the newe testamente, wherin christen men, al profane businesses, & euil matters laied apart, might wholly applie & bende themselves to godly and spirituall meditations. As p̄ perusing & reading

Sabbath daies of the Jewes.
Holy daies.

q. ii.

The sixt booke.

Worke due readyng of scriptures, hearyng of des-
 for the holye uoute sermons, tenderng honour to
 daie.

God by sacrificyng, prayng, and wel
 dooyng, bee woorkes fete and conue-
 nient for the holy daie, and also true-
 reuicyng the memorie of saintes on
 suche daies as be assigned to that pur-
 pose, is on þ holysaie laudable. For
 oblaciō is orly due to God as Paule
 and Barnabas did openly testifie at
 Listra. For whē he had commaunded
 by the power of the woorde of God,
 that the manne, whiche was lame fro
 his mothers wōbe, should arise and
 walke, the people for wonder & mar-
 uaille of the miracle would haue doen
 sacrifice too theim, but thei rentng
 their clothes departed out of þ prease
 and with sharpe woordes rebuked
 their enterpryse, as a thyng vnumete
 to bee dooen to any mortall manne, or
 worldly creature. First of al the feast

Easter is in-
 stituted by the
 Apostles

Widoz.

of Easter was instituted by the Apo-
 stles, and prescribed by Pius the first
 to be solemnised on the Sondaie. Af-
 terwarde as it chaunced that alter-
 cacion of that matter arose, Victor
 that was bishoppe of Rome aboute
 the .C. xcvi. yere of our Lorde, de-
 creed

creed & it should altogether bee kepte
and celebrated on the Sondae from
the. xiiii. day of the first moneth, that **Easter is too**
was Marche, vntill the. xxi. of the **bee kepte in**
same, lest our order and conspice should **Marche.**
agree with the Jewes, whiche kepte
it somewhat soner then that appoin-
temente spekeh of: albe it many for-
eigne bishoppes at the firste refused
that constitucio, because they thought
it not out of course or amitte too kepe
that feast after & precedente of saint
Ihon the Apostle, whiche renued e-
uer the rite of the Jewes in the feast
of Easter.

Saint Ihon
kept the Je-
wes Easter.

T H E custome of hallowyng pas-
cal candels on Easter euen was, com-
maunded by Zozinus too bee fre-
quented in euerie churche.

Paschall can-
dels.

T H E maner of keepyng holpe the **Birthe daies**
birthe daie of euery manne was mu-
che vsed in Rome, albe it the Persians
had that vsage afore them, for there
it is the fasshon that euery man after
his habilitie should with many obser-
uances, and great deuote feastes wor-
shippe the daie of their birthe, and
of them the Romaynes re-
ceiued that supersticion.

The sixt booke.

The. vi. Chapiter.

Of the institution of holy daies, and canonisynge.

Easter.



Feastes instituted by the Apostles.

Pentecost.

AS you haue heard þ sained Ihon the Apostle did celebrate the feast of Easter euē so the other Apostles as it is saied were autho- res not onely of the same Easter feast but also ordayned those daies, wher- in our sauoure had dooen any miste- rie concernyng our saluacion or ins- formacion, should bee kepte holy, and to the entente thei might bee more re- uerenced of their posteritie, thei them- selves kepte them durynge their life verie deuoutely: as the Sonne daies, Aduente, the Natuiuce, Circumcisiō and Epiphanie of our Lorde, the Pu- tification of our lady called Candel- mas, Lent, Palme sondaie, Maundie Thursdaie, when Christ after supper washed his disciples feete, Good fry- daie, Easter, the Ascension, and Wit- sondaie. As for the feast of Pentecost was afore vled of the Hebrues: for .i. daies after that the lambe was sacri- ficed in Egipre, the lawe written by the hādes of God was geuen by Mo- ses

les in the mount Oreb in the wildernes-
 nesse of Sinaie. And. l. daies after the
 death of Christe, whiche like a lambe
 was offered of the Jewes for our Pa-
 schall, the apostles receiued the lawe
 of the spirite. The feast of transfigu-
 ration came also of þ Jewes: for like
 as Moses his face was transpored in
 to a perfecte brightnesse, after he had
 comoned with God in the mounte, so
 now after the shadowe & vayne were
 taken awaie by Christes commyng, it
 pleased god to shewe to his disciples
 his trāssfiguraciō, as a declaracion of
 the shadow past, & a figure or signifi-
 cacion of the immortalite to come. In
 cōsideraciō wherof the holy fathers
 perceiuyng þ vse of suche holy daies
 cōfirmed & ratified theim by a decree
 made in the counsaill had at Lions in
 Fraunce, & furthermore commaunded þ
 suche daies, as either our holi saintes
 departed this life, or els wrought ani-
 miracle or did any notable deede to þ
 encrease of our religiō should be kept
 holie, bicause christen people mighte
 haue more oportunitie to hear þ word
 of god, and more deuoutly serue hym
 in an vniforme order.

Transfigu-
 ration.

q. iiii. Then

The sixt booke.

Feastes instituted at the counsaill of Lions.

Alhallowe daie.

Gregory chaunged Alhallowe daie.

Crosse daies. Corpus christie daie.

Lamas daie.

T H E Nwer instituted the feastes of sanct Steuen, Innocentes, Siluester, Ihd̄ Baptist, the apostles daies Conuerſion of Paule, our lady daies Laurence, Michell, Martine, and generally of all sainctes, whiche was the constitution of Bonifacius the fourth. For he caused that the temple whiche Marcus Agrippa did edifie in honour of al the Romaine Idols, as the name Pantheon dooth pretend was by the license of Phocas thē emperor turned into the churche of all Halowes, and consecrated the twelſe daie of Maie: & Gregory the fourth afterward willed it to bee kepte the first daie of Nouember.

T H E feastes of the inuencion and exaltacion of the crosse, and Corpus Christi day wer dedicated by Urbane the fourth, & denoūced for holy daies.

Siluester at the sute and instance of the Emperoure Constantine assigned the daie of ad Vincula sancti Petri called commonly Lammās in memoriall of Peter his paynes, persecution, and punishmente, that he suffered for the religion. Felix the first, of purpose too magnifie the gloriouse come

commendacion of Martyrs, made a Memoire of
statute that perelye oblacion should Martyres.
bee had in memoriall of them: & Gre-
gorie would that Masse should bee
laied ouer their bodies, whiche thing
Vigilantius thought woorthye to bee
relected, & refused, albeitt the reporte
goeth that Anacletus was of this cō-
stitucion the first authour. The same
Felix instituted first þ the daie wher-
on any temple was dedicated, should
bee hallowed of that village or toune
& made also a lawe that suche chur-
ches, as menne doubted of, whether
they were consecrated or no, should be
hallowed again. And Felix þ fourth
did ordaine þ bishoppes onely should
dedicate them, and that thesame de-
dicacion daie should bee kepte holly
perely after warde.

Dedicacion
daies.

Recōsiliaciō
of churches.

THE fashion to deifie menne that
had doon any benefites to the commō
wealth, is one of the moste auncient
vsages, that I rede of. For antiquite
euen from the beginnyng was accu-
stomed to make goddes of their kyn-
ges whiche either by aboundaunce of
benefites, or notable qualities, and
prowes had wonnen þ hertes of their
q.v. commons.

Deifying of
ded menne or
women.

The sixt booke.

Canonisynge
of sainctes.

The Pope
must allowe
sainctes.

common. And specially the Romaynes did that with great pompe of circumstances, and many obseruaunces as I did declare afore in the thirde booke out of Herodiane. Of them our bishoppes learned as by a patron their rite of canonisynge sainctes, and the verely sacrifices, that Gregorie and Felix appoynted, concerned nothing els but too declare that those martyres were sainctes & of the household of God. Laste of all Alexander the thirde ordayned that no suche diuine solemnities should bee geuen too any manne openly without he were canonised, and admitted to be a saint by the bishoppe of Rome his bulle, bycause no manne should chose hymself any priuate saint, or committe any peccatiare Idolatrye.

22 The. vii. Chapiter.

Institution of yere daies of
Obites, and the maner
of Mournyng.

Funerall



VNERAL exequies, that be dooen ouer
 ded bodie, were the

Diriges or
 exequies.

institution of Pelas-
 gius albeet Isidorus
 ascribeth the origi-
 nall of it too the A-

postles, and he hymself did augmente
 the rites, that wee vse in this tyme.

Ambrose supposeth that it proceeded
 of the custome of the Hebrewes, whi-
 che lamented Iacob forty daies, and
 Moles the space of thirtie daies, for
 that tyme is sufficient for the wise to
 wepe in. It was also the vsage of an-

ciente Romaines to mourne: For Nu-
 ma Pompilius assigned oblations to

Mourning.

the infernall goddes for the ded, and
 did inhibite that a childe vnder the

age of three yeres should bee betway-
 led, and that the elder sorte should

Lawes of

bee mourned no mo monethes then
 he had liued yeres. But commonly

mourning

the longest tyme of a widowes mour-
 nyng was but tenne monethes, and

Tenne mon-

if any were maried within the space
 agayne, it was coumpted a greate

thes was the

reproche, wherefore N V M A or

comon tyme

dayned that suche as had mourned

of wedynge.

vp

The sixt booke.

Expiacion of
hastie maria
ges.

Apparell in
mourning.

White colour
res for mour-
ning.

French que-
nes in their
widowhode
weare white
clothyng.

Blacke gar-
mentes of
mourning.

by afore the daie limited, should offer
a cowe, that was great with calfe for
an expiacion. Nevertheless if that
rite wer vsed now a daies and name-
ly in Englande, we should haue smal
store of beales, there be so many that
mary within y^e tyme prescribed. Plus-
tarche writeth that y^e women in their
mourning laied a parte all purple,
golde, and sumptuous apparell, and
wer clothed bothe thei and their kinf
folke in white apparell, like as then
the ded body was wrapped in white
clothes. The white colour was
thought fittest for the ded, bycause it
is clere, pure, and sincere, and leaste
defiled, and when the tyme of their
weppng was expired, thei putte on
their other vestures. Of this ceremo-
nie, (as I take it,) the freche quenes
toke occasion, after the death of their
housbandes the kynges to weare on-
ly white clothyng, and if there bee a-
ny suche widowe, she is comonly cal-
led the white quene. The Jewes en-
did their mourning after .ccc. daies,
and Englishe men kepe the same rite.
The mourning garmentes for the
moste parte bee altogether of blacke
coloure

colour and thei vse to weare theim a whole yere continually, oules it bee bycause of generall triumphe or reioysing, or newe magistrate chosynge or els when thei bee toward mariage. But the custome of mournynge is no other thyng then mere supersticion, specially if women or menne haue a loutynge loke, and a laughynge herte. For all suche lamentacion helpeth nothing the ded corps or soule of the deceased, and disquieteth sore þe liuyng.

The maner of washynge ded bodies, and specially of noble menne, and annoyntynge them, was receiued of our auncestrie, whiche vled to washe the bodies of þe ded, and it was the office of them, that were next of his kynde, to doo it. Solle masse daie, that is the second daie of Nouember, was begonne by Odilo that was prouost or prouincial of the Monkes of Cluniacenses order, vpon þe occasion that he heard aboute Aetna the mountain of Sicilie oftentymes great wepyng lamentacion, and cryynge: whiche he supposed to bee the pellyng of euill spirites, that bewailed bicause þe soules of ded men were taken from them

Mournynge
is superstitious
hipocriti.

Washynge
ded bodies.

Solle Masse
daie.

Odilo

by

The sixt booke:

by þ petitions, and sacrifices of well disposed christen people therefore he perswaded his couente in the tyme of Ihon bishoppe of Rome to make age- nctall obite of al colles the daie next after the feaste of all saintes. About the yere of our lord. M. ii. our fathers receiued it as a godly institucion full of pitifull charitee: and thus by pro- ceede of this Monkes supposicion, sprong muche vain supersticion.

The. viii. Chapiter.

Of the seuenth daie, thirtie daie, olde maner of buriall, hallowyng chalis- ces, priestes garmentes with other thynges.

NORATIVS the Poete and Seruius write that þ Romaynes vsed customa- bly the nineth daie after the buryall to renewe the sacrifices and solemne ri- tes of the funerall, whiche thei na- med in latyne Nouemdielis: of this we in our religion haue gathered the fashion of keepyng the seuenth daie with exequies and other ordinarie obla-

Nouēdielis.

Seuēth daie.

oblacions . And in Englande the cus-
tome is to kepe the thirtie daie or mo-
neth mynde with like obites , as wer
doen on the butiall daies . Or els it
mighte seme that this keepng of the
seuēth daie brought vp after the same
sorte among vs , as in mariages thei
used in olde tyme to renewe their bo-
wes the seuēth daie . For like as that
daie was the solenne beginnyng of
encreasng the issue of mankynde , so
the same daie of butiall is or should
bee the complete finishyng and ende
of euerye thyng . The Massiliens in
Fraunce passed and spent the daies
of their butialles , with priuate obla-
cions , and feastyng of their kinsfolke
without any maner lamentacion or
sorrowe , whiche thyng the Englishe
at this daie vse commonly to doo . In
butyalles the olde rite was that the
bed corpe was borne afore , and the
people folowed after , as one should
saie , wee shall dye and folowe after
hym , as their laste wordes to þe coarce
did pretende . For thei used too saie ,
when it was buried on this wise , fare
well we come after þe , and of þe folow-
yng of the multitude thei wer called
exequies

Thirtie daie.

Mariage bo-
wes renewed.

Butiall is an
end of al thin-
ges.

Massiliens vs-
age at burys-
alles.

Rite of burys-
alles.

Fare well we
shall come af-
ter

erequies. Albeit thei vsed at kynges,
and noble mēes funerals to go afore
w tapers, which custome we kepe stil.

Chalices,
of woode.

Chalices of
glasse.

Chalices of
silver or gold
corporaces.

Hallowyng
of clothes of
priestes.

CHALICES, wherin the bloud
of Chyste is consecrated, were at the
first of woode, and that was the insti-
tucion of the Apostles, whiche would
preuent all occasion of auarise in prie-
stes: but Zepherinus afterward com-
maunded that thei should consecrate
in a vessel of glasse. Notwithstādyng
in procelle that custome was broken,
And Gratianus decreed þ thei should
saie Masse and consecrate with cha-
lices of siluer or golde, or els, if those
mighte not bee gotten, in chalices of
tynne, albeit some referte this to Vr-
bane the firste. Sextus the firste com-
maunded that the corporaces should
bee of linnen clothe onely and that of
the finest, and purest: and he forbādde
that any laye manne should handle
the hallowed vessels & namely womē
were inhibited. The hallowyng of
p̄testes vestures, and altare clothes,
with other ornamentes of the church
and the diuersitie of vestures of sun-
dry orders was taken out of the He-
brewes priesthode, & vsed in our church
first

first by Steuen bishop of Rome first
of that name. For at the beginning
priestes in their massyng vled rather
inwarde vertues of soule then out-
ward apparel of þ body, whiche is ra-
ther a gloriouse gale, then any godly
edifyng. Sabinianus decreed first
that the people should be assembled
together to heare seruice at certeyne
houres of the day by ringyng of bel-
les: And John the. xxi. ordeined that
belles should be tolled euery daye
thrice in þ euenyng, & that then euery
mā should say thrise the Ave maria.

Ringyng to
seruice.

The vse of belles came first of the
Hebrues, wher þ high priest or bishop
had in the skyrtes of his vppermost
vestures litle belles to ryng, when he
was in the holy place within þ vayle
And euen the vayle, hangynges, can-
delstiches, with other vessel that we
vse in the churche came also of theyr
cerimonies. The baners that be han-
ged abroad in the easter tyme may be
vled to declare the triumph of Christ
ouer death, the deuil, and hel, & were
taken of the heathen, whiche in their
victories did beare baners to declare
& signifie þ cōquest of their enemies.

Tollying the
Aue belle.
Vse of belles
came of the
Hebrues.

Baners.

The sixt booke.

The. ix. Chapiter.

Of vowes, goyng barefoote, Letanies,
praying for them that neede, crossing the
mouth when men yawne.



When we be brought in-
to any extreme calamity,
or daungerous aduer-
sity, & can by no mans
power or prouision bee
releued, the vrgent ne-
cessitie constraining vs, we fall to pray-
ers, and vowes making, as when we
promise to set vp candles, Images of
waxe, or siluer, wth other lyke, suppo-
sing thereby to obtayne remedy of our
grief. This custome was borrowed of
the Hebrewes, whiche vsed to make
suche vowes to God: & diuerse other
countreies of the Gentiles vsed & rite to
their false gods. In like maner go-
yng barefoote was taken vp of the
Jewes fashion: whiche in their sicke-
nes & other misfortunes were wth to
pray continually. .ccc. dayes, forbear
wyne, shau^e their heare, and after go
barefoote to the temple & make obla-
tion. This maner of vowe was so er-
nestly vsed in the tyme of y^e emperour
Nero, when Florus was president
of

Vowes.

Vowes came
of y^e Hebrewes

Goyng bare-
foote.

of Turpe, þ Bernice sister to kyng Agrippa went her selfe barefoote to the temple of Hierusalem, to obtaine some gētlenes for her cōtremen at Florus his hādes, but al in vaine, for his avarice was so vnsaciabie þ no lowlines could pacifie it. Euen so we in any of our afflictions, sickenes or other heuines make bowes to God & his saintes, & performe thē goyng to þ place barefoote in sēblable maner as þ Jewes did. Supplicacions were ordeyned in a great yearth quake by Mamercus bishop of Vienne in the tyme of Leo the fyrst. These be called of þ Breke worde Letanyes, & are cōmonly named processions, bicause the people proccede furth a long in array. ii. & ii. together, and go frō place to place praiyng loud. They be called þ lesse Letanyes. And Agapetus, as it is reported, fyrst appointed thē to be song euery soday in or about the church: although it seme by Tertullian's wordes, þ they haue be vsed frō the beginnyng of þ church, & therfore it may be supposed that Mamercus did only renew þ custom. Afterward Gregory ordeined the great Letanyes called

t. ii. Septiformis

Supplications.

Letanies.

The sixt booke.

**Letania
maior.**

septiformis letania, & same tyme that
muche people in R. perished through
a great plague of swelling of the pres-
up mēbres, whiche came of a corrupt
ayre, that was poisoned with adders
and snakes, that were cast out of Ty-
ber at a merucilouse high tyde

Resyng.

**Why we say
Christ helpe.**

There was another plague wherby
many as they needed dyed sodenly,
wherof it grew into a custome, that
they, that were present when any mā
needed should say, God helpe you.

Yawnyng.

**Crossyng of
our mouth.**

A like deadly plague was some tyme
in yawnyng, wherfore menne vsed to
fense them selues with the signe of &
croste: bothe whiche customes we re-
teyne styl at this day. In al other ex-
treme affayres, that we go about we
vse to signe our selues with the toke
of the croste. And this hath bene the
vlage fro the begynnyng of & church.

The .x. Chapiter.

Of Images, tithes, and who permitted
the Clergy to haue possessions.



At the fyrst there was no Im-
magery nor pictures in the
churches, but all occasions
of Idolatry were withdra-
wen

When accordyng to the comaundement
 of the olde lawe. Notwithstandyng
 it crepte in among christians by lytle
 and lytle, and men made Images of
 Christ on the crosse after the example
 of Moyses whiche set by y^e brazen ser-
 pent, and Abagarus duke of Edisse-
 nians a nacion beyond the riuer Eu-
 phrates sente a painter to drawe the
 Image of our sauour Iesus, but for
 so muche as he could not beholde the
 brightnes of his face, Christ layde a
 napkyn on his face wherin he by his
 diuine power printed the resēblance
 of his visage, and sent it by the pain-
 ter to the duke. A lytle napkyn was
 geuen by him (as it is sayd) to a wo-
 man, that had the bloody flice, whose
 name newe writers say was Veroni-
 ca, and Luke the Euangelist had the
 image of Mari the virgyn in a table
 painted. And in the. vi. counsell had at
 Constantinople by the comaundemēt
 of Constantine & Iustiniane, the second
 his sonne, it was decreed that Ima-
 ges should be receiued into the chur-
 ches, and worshipped with great re-
 uerence, as a thing wherby the laitie
 might be instructed, as in steade of
 scripture

Images.

Abagarus.

Veronica.

Images were
comaunded
to be honored

The sixt booke.

Philip empe-
rour is pro-
claimed an
heretike,

Hyrene.

Cythes.

scripture, and that encense might be
burned, and tapers lighted afore the
This was about the yere of our lord
vi. C. xcii. or as some take it aboute
the. vii. C. iii. yere of our lorde, what
tyme Agathus was bishop of Rome.
Afterwarde Constantine bishop there
confyrmied that decrece, and caused I-
mages in the churche of saint Peter
and pronounced Philippe the empe-
rour an heretike, bycause he had shau-
en & scraped away þe Imagery that
was in saint Sophies temple. Not
long after they were ratified & esta-
blished in the counsel of Nice where
were assembled by the procurement
of Hyrene mother of Constantine the
sixt CCC. l. byshoppes. The great
prophet of God Moses, and his suc-
cessour Josue diuided the land of Ca-
naan among þe Israelites, assignyng
no parte therof to the tribe of Leuy,
bycause thei were the lordes porcion
saying that he gaue the habitacions
in euery tribe, and a lytle pasture for
their neete, shepe, and other cattel.
Therefore, bycause they ministred in
the tabernacle of the lorde, and erecu-
ted suche ceremonies, as apperteined
to

to theyr religion, he appointed for them the fyrst frutes and tenthes to liue on. And after this sorte begane the payng of tithes by the institucio of Moles.

And Origene on the boke of Rume ry affyrmeth that this commaundement is to be obserued of vs after the letter, without any allegory or mystical interpretacion.

Origenes opinion of tithes
Homilia.xi.

And it appeareth by Christes wordes, that he alloweth the litterall cense of the olde lawe, wher he sayth in þe gospel, wo be vnto you Scribes and Pharisees, ye that tythe Mynte and Rue, and al maner of Herbes, & passe ouer iudgemēt & þe law of God, these ought to haue bene done, & not to leaue the other vndone, where you maye perceyue howe that as he commaundeth one, so he would not haue the other omitted, that be signified there litterally, Eutichianus, bicause in the olde testament the fyrst frutes were offered to the lord, ordeyned that corne should be consecrated on the alter: as Oyle and encense was butned in the Hebrues Synagoge. and that decree remayneth styll in effecte

Luke. ii.
Christ alloweth tythes.

The sixt booke.

Holy bread.

**Fyrst frutes
were offered
of diuerse
countries.**

**Possessions
are permitted
to the Clergy**

effect in some places. But so the priestes vertue is so olde, and mennes deuotion waxeth so colde, that in stead of the fyrst frutes, now a daies the people vse to bryng on the sondaies a fewe loaves of bread, in some places two or thre as they bee disposed, and those the priest consecrateth, and parteth by peeces among þ people, that where as in tyme past they vsed to receiue the sacrament on those dayes, now they eate this bread halowed in memorial of it. And this they do after the paterne of Christ, whiche was euer wot to halow bread afore he either eat it or gaue it to his disciples. Other natiōs also vsed to offer their fyrst frutes & tithes, as the Romaynes offered to Hercules, and Bacchus offered to Jupiter, Mars gaue to Iupiter the tenth of his pray of Lydia. Virbanus a man of godly liuyng, and singular learnyng aboute the yere of our lord CC. xxi. decreed that it was lawfull for priestes to receyue suche rentes or landes, as were geuen thē: Albeit there was nothing priuate to any man, but cōmon to al. And thus by lytle & lytle the spiritual possessions

The sixt booke. Fol. C. xxiij.
ons were enlarged, and bishoppes of
Rome were greatly enriched. Lucie
na an holy mayd of Rome made Mar
cellus byshop there, her heyre and
executour, and afterward Con
stantine dyd largely endowe
the same bishop.

The ende of the abrydgement
of the sixte booke.

r.v.

The

The seuenth booke.

The fyrst Chapiter.

The beginnyng of the solytary lyfe
of religious persons.



HE MATTER
hath bene long in con-
trouersy who fyrst be-
gane to inhabite wil-
dernes, for some (as s.
Hierome witnesseth)
that haue ransaked þ
yttermost, say that Elias and John
Baptist were auctours of the life so-
lytary, but as þone was more then a
prophete so the other was aboue the
state and condicion of Monkes.

Beginnyng
of religions.

Some assigne the original of it to
Antony, other referre it to one Paule
a Thebane surnamed Heremite, by-
cause he laide the foundacion of þ ma-
ner of liuyng solytary. Neuertheles
for so muche as euery mā may speake
his phantaspe in a thing doubtful, I
thynke þ institution of this monasti-
cal life to haue proceeded of þ Cētes,
a religious brotherhod among þ He-
brues, that liued after a greater per-
fection then the Monkes did in their
superstitious & phāstical tradiciōs
as appeareth by the .viii. boke of Eu-
sebius

Cētes.

The seventh booke. Fol. C. xxiiii.

sebius de preparatione euangelica.

Of theyr precedence Antouye, and Paule the Thebane toke example of Paule the hermite. theyr religious scolars. Albeit, it

shal agre of good right to ascribe the oryiginal of it to Antony, whiche, although he were not the fyrst, yet he did specially encourage the endeuours of al other to lead that lyfe, and authorized the discipline of Monkes in Egypt: And afterwarde Basilus in Grece, and Hilarion in Syria dyd muche augment & amplifie that purpose. For this Hilarion a man of

great vertue, by calling on the name of Iesus, healed at the cyrie of Baza the sonnes of a noble woman, whereupon the brute of him was so noysed that many out of Syria & Egypte repayed vnto him, & he founded abbeyes in Palestine, & instructed the w rules of liuyng. As for Antony he liued in

the wildernes of Thebais in Egypt, & builded there an abbaye, where he him selfe, w Sarmatas, Amatas, and Macarius his disciples liued in so earnest contemplacion and praler, that they liued onely with bread and water: his holynesse was suche, that

Hilarion.

Antonies per
fection.

Disciples of
Antony.

The seventh booke.

Antony liued
an. C. v. yere.

Religio hath
growen to
supersticion.

Helena, mother of Constantine dyd comende her selfe and her sone to his praiers. He died in the wyldernes, when he was an. C. v. yeres olde, the yere of our saluacion. CCC. lxi. his disciples Amatas and Macharius encreased muche the religion after his death, & Sarmatas was slayne by the Saracenes. The institution of this state of liuyng came I graunte of a good zeele to godlynes, but the deuill peruerter of al good thynges dyd so empyson the heartes of them, that folowed, that they had more trust in their workes, then faith in Christs blod, & then euery man beganne new rules of workes to be their owne saluours, and went so superstitiously to worke, that all was out of rule and abominable in the sight of God.

The. ii. Chapiter.

The diuision of monastical life into sundry sectes and factions.

Benet.



N hundieth. lxi. yere after the death of Antony, Benet an Italia borne at Nursie in Umbria, when he had liued

liued long in solitarines, resorted to
a cytie of Italy named Sublaque a
cytie of the Latines forty miles from
Rome. And so: because he was great
ly delited with wyldernes, and also
the people preased there muche to see
and heare his preachynges, he depat
ted thence to Cassine. And in þ tyme
of John the fyrst about þ yere of our
lord. CCC. ccciii. he builded ther
an abbey and assembled the monkes,
that were disparted alone in diuerse
places, into one couente, and ordered
them with instructions of maners, &
rules of liuyng confyrmed with thre
bowes, that is chastitie, wylfull po
uertie, and obedience, bycause they
shuld al together mortify their owne
wyl and lustes.

Benet build
ded an abbey
at Cassinum.

These thre forenamed bowes Basi Thre bowes
lius bishop of Gesaria did fyrst insti- Basilus or
tute and publishe in the yere of oure deyned,
lord. CCC. lxxiii. And also assigne
the yere of probacion or trial, that re- The yere of
ligious persons had afore they were probacion.
professed.

The order of Cluniacēses were or- Cluniacēses,
deyned by one Odon an abbotte at
Masticense, a village of Burgundie.
And

The seventh booke.

Camaldimenses.

Shadowed
vally order.

Monkes of
Olivet.

Grandimons-
tensers.

And Willia duke of Aquitany gaue
them an house, the yere of our lord.
ix. C. xvi. in the tyme of Sergius the
thyrd. Not long after the religion of
Camaldimenses was begone by Ro-
moaldus of Rauenna in the mounte
Apenninus, the yere of our lord. viii.
C. l. thei kept perpetual silence, euery
wednesday & friday they fast bread &
water, thei go barefoote, & lye on the
ground. In a part of the same moun-
tayne called Vallis Ambrosa or the
shadowed vally in þ yere of Christes
incarnacion. M. lx. vnder Gregory þ
vi. John Bualbert begane a new sect
of Monkes, & named them of þ place
where the abbey stode, the shadowed
vally order. The Monkes of Oli-
uete sprong vp as a fruite of discorde
the same yere that the variance was
among the thre bishops, & were institu-
ted by Barnardus Stolomeus þ yere
of Christ. M. cccc. vii. vnder Gregory
the. xii. The faction of Grandi-
montensers beganne by Steuen of
Auerne in Aquitany or Guyen þ yere
of our lord. M. lxxvi. vnder Aleran-
der the second, & had there cytle of þ
mountain: where they: abbey stode.

A litle

The seventh booke. Fol. C. xxxvi.

A litle after þ same tyme Robert abbot of Molisme, in Cistercium a Forest of Burgundie dyd institute þ order of Cistercians, albeit some ascrib this to our Ordinus a Monke, that order. Cistercians
persuaded Robert to the same, about the yere of our lord. M. xcviij. vnder Nibane the second: Of this religion was the great clerke S. Barnatde.

Almost an. C. yere after this in þ yere of our lord. M. C. lxxvi. The order of Humiliates was diuised by certeine Humiliates.
persons exiled by Fredericus Barbatossa, which, when thei were restored to theyr countre, apparelled th̄ selves in white, & liued by a kynd of bow, in praiers, penury, & workyng wulle, & were admitted by Innocentius the thyrde, and other his successors.

Celestines were founded by Celestine Celestines,
thus the fyfte of that name bishop of Rome in the yere of our lord. M. C. xcviij. In England saint Gylbert at Eyrington, & Sempingham begane an order called after him Gylbertines Gylbertines.
in the tyme of Eugenius the fourth, the yere of Christes incarnation. M. c. lxxviii.

The Iustinians were inuented by Iustinians,
Aetwes

The seventh booke.

Lewes Barbus a religioſe man of Venice. In the abbay of ſainct Juſtine at Padway the yere of our ſaluacion. M. CCC. xii. in the daies of John the. xiii.

Monkes,

. There were alſo orders of Monkes diuiſed after the ſame rules of ſuperſticion, as the other be.

The.iii. Chapiter.

Of the Hieronimians, Chanons, Charterhouſe Monkes, Whyte frears, Troughfryers with other.

Hieronimians



HIERONIMIANS had their beginnyng of ſ. Hierome, whiche leauyng his natyue countrie went into Juyry, and ther not farre fro Bethlehem builded him an houſe where he liued very deuoutly the latter ende of his life, in the tyme of Innocentius the. vii. The yere of our lorde. M. CCC. v. After his example other counterfetted a reſemblant of perfeccion namyng theſelues Hieronimians wearyng their cloothes of white, and a coope playted aboue
ouce

ouer their coate girded with a leather
gyrdell.

There were also certayne Heremites
called Hieraminians of the founda-
tion of one Charles Brauel of Flo-
rence, which made hymselfe an Her-
mite of the same religion in the moun-
taines of Fessulus: other there be, &
saye one Redo earle of mount grau-
el did institute them in Fessulus in the
tyme of Gregorie the xii. Yet there
be, that say that the originall of this
brotherhod was instituted of Hieronimus
in deserte, & that Eusebius of Cremona
with other deuoute and holpe men,
whiche kepte conuersation with him
dyd enlarge and augment the fami-
lie of that profession.

Eusebius
Cremonenses.

As concernyng the Channons re-
guler, ther be two opinions: for some
saye that Austen by and by after hee
was created byshoppe broughte bys
Chanons in this rule and fourme of
liuyng, wherein they haue bene so long
trained and noseled by: other some
bragge and make their auant, that it
was deuysed of the Apostles, and of
this opinion was Thomas of Aquine
But howsoeuer the matter go: Austen
s.i was

Chanons re-
guler.

The.vii. booke.

Chanons ap
parcl.

Heremites
Augustines.

The ordie of
Chanons of
Heremites.
Stopettines

Frisonaries.

Brethren of
saynt George
de Alga.

was doutles ether the inuentour of
the secte, or renewer of it, and there-
fore maye be iustlie taken for an au-
toure of that factyon, and so was he
likewyse of Augustines Heremites.

The Chanons clothing was a white
cote, & a linnen rochet vnder a blache
coape with a scapuler to couer theyr
head and shoulders: The Heremites
haue a contrary vesture, a black coat
with a like scapiler and another coat
of whyte, & a lether gyrdle. Of these
there be diuerse orders. As y^e order of
s. Sauinour of y^e stopettines, whiche
wet ordeined by one Steuen & James
two men of Senes in the tyme of Vr-
bane the.v. the yere of Christ. M.ccc.
lxx. and Gregorpe the.xi. by his con-
sent confirmed the in their hipocrisie

The Frisonaries is another brood
which began among the Hetrurians
in the countie of Lucas, that is other
wise called lateranense, bi the diuise
of James Brixiane in y^e time of J^ho
the.xviii. the yere of Christ. M.cccc.
xii. & thet wet amplified & increased
bi Eugenius the.iii. The.iii. order is
fittled the brethren of s. George, de Al-
ga, this was ordeyned at Venecy by

Lauz

Laurence Iustinian in the time of Innocencius the.vii. yere of our lord. M.cccc.vii. with diuerse other orders which for somuch as thei rise sodely like toad stoles in a rayn. I wil omit the. Bruno of Colen, that red sometime the philosophi lecture at Paris did institute the Charterhouse mon- Charter house
kes in the diocese of Gratianopolis, & monks, at a place named Cartusia in the yere of our lord. M.lxxx. vnder Gregory the.vii. their life was outwardly ful of painted holines, in forbering flesh fasting bread and water eueri frida, ful of solitarines, much silence, euer pinned in, and women wer banished out of the house, with other sembla- ble cerimonies. The Carmelites or Carmelites, white friers wer, as some say begun in mount Carmelus after the exam- ple of Elias y prophete, which liued ther long solitari, thei wer first assembled together bi Almericus B. of Antioch, y yere of our lord. M.cxxx. in y time of Alexander the.iii. & thei wer so called our lady friers of a chapell of our lady y was in y hil Carmelus. Neuerthelesse vpon.cccc.yeres after in the tyme of Innocencius the.iii.

I.ii.

thei

The vii. booke.

Carmilites
clothyng is
changed.

thei were reformed by Albertus by-
shop of Hierusalem, according to the
rule of Basilius, and the colowre of
their coape was turned into whyte
by Honorius the. iiii. where afore it
was russet.

Demonstran-
ces.

The order of Demōstratenſes was
instituted in the diocese of Laudene
by Northbergus a priest, and the pre-
ceptes of that couent were gathered
out of S. Austē's rules, and admitted
for good by Calixtus the seconde, in
the yere of our Lorde. M.c.xx.

Croch; friers

The crouch or crosse friers began
about the yere of our Lord. M.cc.xv
by the deuise of Siriacus byshop of
Hierusalem, whiche shewed Helene
mother of Constantine wher þ crosse
lay hyd: And in memorial of þ crosse,
he caused this brotherhod & colledge
of friers to beare the crosse, And yet
thei neuer knew what the crosse wei-
ed in their bodies or in their heartes
& forsomuch as thei wer sore wasted
Innocencius the. iiii. renewed the re-
ligion.

The. iiii. Chapiter.

Blacke, and Gray friers, the Trinite
order, Brigidians, Iesuates, new
Herimantes and Bonhomies.

Aboute



ABOUTE the time of Innocentius the.iii.a rose.ii.famous founders of.ii.superstitious Dominick sectes, I meane Dominick Fraunces, and the Spaniarde, & Frauncis the Italian of the countie of Vmbria.

Dominicke at the fyrst was a Chacon, but by cause he coulde not suffer Friers Dominicks to haue a superiour, and was also werry of the cloyster, he inuented a new fraternite named Dominicans, black Friers, or Friers preachers, by cause thei had the charge to preach the Gospel, without mixture of any pharisaical leauen. The newe gyse of their vesture made innocent Innocentius to wonder.

But Honorius the.iii. by hys bulle honorably admytted them, the yere of our lord. M.cc.xx. and Gregorie the.ix. to putte the matter oute of all doute canonised Dominicke, and by his bulle vnder lead allowed hym for a saucte. Dominicke is canonised,

Fraunceste, that was fyrst of the friers Austens, thynkyng that secte not to be sufficiently furnished with his
l.iii. porris

The.vii.booke

Minozites.

Frauncisse is
made a saint

Observaun-
tes.

Clara.

poctisie, beganne a new trade of li-
uing in the mounte Apenninus in a
place named cōmonly Auerna doubt-
les a ground worthy for such a founda-
tion, as was besyde the worde of
God, it was set vp in the tyme of Ho-
noriū afoze sayed. Thei wer named
Minores of the humilitie & lowlines
of hert that thei shuld haue, but that
was smally regarded & furthest fro
theyr study. Two yeres after, þ was
the yere of oure Lorde. M. CC. cxi.
Frauncesse was sanctified by Bre-
gorie, and made a saynete, Fraunci-
scanes afterwarde fell at contenci-
on for the rules of theyr profession,
They that sayled somewhat of the
vnprefecte perfection of them, retay-
ned the name of Minozites still, the o-
ther tytled them selues obseruantes
more worthie to bee called obstinate.

The latter felowes were broughte
into England by king Edward the
iiii. & wer greatly enhaunced by the
famous pynce king Henry the. vii.

At the same tyme was Clara the
Bygyn countie woman to saynete
Frauncisse, whych was a great founde-
resse of Nunnes of þ same rule that
Fra-

ſeauence gaue hyſ content: of them
ſpꝛōg the baſterde penitencers in the **Penitencers.**
dayes of Jhon the. xxi. and the yere
of oure Lorde a. M. ccc. xv

The order of the Trinite vnder the
ſayde Innocencius was begonne by **Order of the**
Jhon Matra, and ſelyr Anachori- **Trinite.**
ta in ſtraunce in the countrie of Mel-
dine. Then alſo was founded, or els
not long after in the time of Martin
the iiii. the brotherhode of Mayres
ſeruauntes by one Philyppe of Flo-
rencia a Phiſiciē, and Benedicte the
xi. confirmed it in the yere of oure
Lorde a thouſande. ccc. lxxv.

The order of Brigidians was in- **Brigidians.**
ſtituted by Brigida a wyddowe, that
was princeſſe of Suetia vnder Urban
the. v. in the yere of oure lorde a. M.
ccc. lxx, it was aſwell of men as wo-
men, albeit they dwelled ſeuerally by
them ſelves. The familie of Jeſuites **Jeſuites.**
was the inuentiō of Iohannes Colū-
binus in the cite of Senes in the time
of the ſame Urbane, the yere of oure
lorde. M. ccc. lxxviii. they were no prie-
ſtes nor cōſecrated perſons, but mer-
men of the laye ſort geuen & addicted
to prayers, & had the name of Jeſuites

l.iiii.

bicauſe

The. vii. booke

bycause the name of Iesus shoulde be often in their mouth, thei be much lyke to our bedemen in Englande.

Newe Heremytes.

The sect of new Heremites began in Vrbine a citie in Italie in the countre of Vmbria, wher Solidoz vergile was bozne, and was scheyler of one Petrus an Hercuriane, and thei had in the same citie a goodlye hospitall or guylde hall.

Bonhomies

The Bonhomies were instituted in England by Edmunde sonne of Rycharde earle of cornewel, whiche was brother to Henry the. iii. and was elected kyng of the Romanes, & heite apparant to the Empire by the princes electours about the yere of oure lord. M. cc. lvi. The speciall heade place of religion was Astryge, wher the noble king Henry the. viii. hath nowe a goodly Palace. This Edmunde brought the blood of our sauour, as it was sayde into the realme.

The .v. Chapiter.

The originall of sacred knightes and white secte.

Whilost



MILEST the cite
of Hierusalem, afore
our chryſtē men had
conquered it in the
yete of our lord. M.
ccir. was in subiec-
tion to the Saracēs

Gravekeepers
or Sepulchre
knyghtes.

the latine Christians, that liued ther
tributaries, purchased a lycence too
buyldē nere vnto the holie Sepulchre
dwellyng houses, and among other
thet made an hospital of our lady to
receyue the straunge pilgrimes, and
apoynted a prouost to entertain thē.
This was in Siluester the fyrst hy
tyme, the yete of our Lorde. ccc. xlii.
& renewed the yete of Christ. M. ccc.
lxxxvii. in the tyme of Celestine the
iii. byshop of Rome.

After the paterne of this house was
deuised a like house of vyrgins in me-
morial of Mary Magdalen, to recei-
ue the women that resorted thither,
It began in the.ii. Vrbanes dayes, &
yeare of our lord. M. lxxxix. Not-
withstanding because the multitude
of latine pilgrimes waxed very gret
thet builded a.iii. hospital of S. John
Baptiste, as some saye, albeit, some

Magdalene
systers,

f.v.

thinke

The.vii.booke.

Ramundus.

Knights of
the Rhodes.

Temp'le
knyghtes.

thincke it was of John Eleemosina-
rius, that was the patriarke of Alex-
andria in the reigne of the Emperour
Phoca. This secte one Gerardus ad-
orned with a white crosse in a black
vesture: grand captein of these knigh-
tes was ꝑ Ramundus, when Clement
the.v. had the sea of Rome, about the
yere of our Lorde. M.ccc.x. yet some
affirme that the begynnyng of them
was in the.iii. Alexanders dayes, ꝑ
yere of Christ, M.clcix. and thei be
called of ꝑ ordre of S. John, or knigh-
tes of the Rhodes bycause thei won
the Rhodes from the Turkes, which
after warde thei lost agayn in Janu-
ary in the yere of our saluatiō. M.D
xxiii. albeit, thei did long defende it
manfully.

The templers order was begon in
Gelacius the.ii. his daies, in the yere
of Christes incarnation. M.c.cxxviii.
by Hugo Paganus, and Gaufredus
de sancto Alexandro: they were na-
med templers, bycause thei kept in a
parte of the buyldynges nere to the
temple, thei kepte Barnardes rule in
their liuing. But Clement the. v. de-
posed the partly for that thei renoun-
ced

ced the faith, & conspired w the Tur-
kes, & partli for other notable crimes

The ordre of Teutonickes or Dutch
Lordes beganne in Hierusalem by Dutch lordes
a dutche manne whose name is not
knowne: Their office was to fyght a
gaynst the enemyes of christes crosse
it began in the dayes of the. iiii. Cles-
ment. the yere of Christes incarnati-
on a. M. c. re. Petrus Fardinandus a
Spaniarde began the ordre of saynt
James knyghtes, that lyued after s. saynt James
Austēs rule, vnder Alexander the. iiii.
and in the yere of our lord. M. clx. in
the same bishopps daies [Sanctius a
kyng ordeined the factions of Cala-
trauean knyghtes, whyche professed Calatrauean
the rule of the Cisterciences. Of the knyghtes.
same profession be thei of the order of
Jesus Christes knyghtes, whyche Jesus Christ
were instituted by John the. xxi. by-
shope of that name in Portingale to
resist the Saracens.

Alcantarians brotherhod of knigh-
tes in the realme of Castel, that begō Alcantarian
in Gregories tyme the. ix. aboute the knyghtes.
M. cc. xl. yere of oure saluation, but
who was autour of thē is vncertain.
James kīg of Arragonie did found. ii
sectes

The.vii.booke.

Knightes of sectes of knightes, one named of S.
Saynt Marye Mary, or Demercede of thosē poffice
De mercede was to ransom suche as were taken
Mountesiās, prisoners in warres against the Tur
kes: The other sect is called Mantas
sian knightes, and thei were a redde
croffe, both these orders Gregory the
ix. did allowe, the yere of our lord. M.

Minimes.

The ordie of Minimes or less bre
thren were founded by one Francis
cus Paula a Silician after the exam
ple of Francis the his Minorites.

Apostolyke
brethren.

The Apostolyke brethren began in
the yere of our lord. M. ccl. by the in
stitution of Gerardus Sagarelus in
the tounē named Perma in Loberdie
in the tyme of Alexander the. iiii.

Whyte secte.

The whyt sect sprong vp in the Al
pes, & descended into Italie haupng
a priest for their captayn, But Boni
facius perceiuing thei shoulde do no
good too his honorable estate if they
continued, caused ther captayn to be
hedded at Viterbium, as attainted of
some heresie, the yere of our lord. M.
cccc. Thei wer a great number, & dyd
no other thing but lamēt the state of
mankind, & bewaile the sinnes of the
peple. Ther was of thys fashiō both
men

men & women, & wer called the whit
sect because thei weare whit clothig

CThe. vi. Chapiter.

CThe Piniuites, Alirians, Anto-
nians, and Ceretanes.

NO lesse superstition is in
the fraternite of the **Piniuites**
niuites, although they a-
uaunce theym selues to
haue receiued their ma-
ner of liuing of the Apostles: for the
end of their doinges is to work their
owne saluatiō by dedes satisfactorie
to God, where in dede thei derogate
fro þ effect & powet of christes blod.
The rites be specified with outward
holines: as often assembling to pray **Rites of Pi-**
hiring of chauncry prestes, supporting **niuites,**
pouertie, and be clothed in sackeloth
& scourge one another with whypes
Of this painted penauice thei cal
thē selues **Piniuites**, as though thei
apeaced gods wrath in þ same wise,
as thei of Ninue did: Wher in dede
thei had heartie contricion for theyr
offences, these haue but presented ho-
lines and penitēce: thei began vnder
Clement the. iij. the yere of our lord

The.vii booke

a thousande two hundreth threescore
and fyue.

Whyppanyng came of the Romayne sacrifices and
whēce it came Lupercalia, whercof I spake afore,
Lupercalia for thei vsed the same custome of a su-

An vsage of perstitious oppynon: Or if a manne
the Egypciāns wold be curious in bouldyng out the
original of their beattyng, it may ap-
pete to haue proceeded of an obseua-

Fraternities. unce of the Egypciens. For the vsage
was there, that whilest they offered
a cow with many cerimonies to the
gret Idole, as Herodotus witnesseth
during the burnig therof, thei shold,
one beate another myserabyle wyth
wandes or rodde. The title of their
fraternitie came of the Romaynes,
which had diuerse felowshyppes as
Sodales Telii, and Fratres Aruales
that sacrificed to Ceres Goddesse of
corne. Another sorte ther is not only
idle, but also theuys, and thei be cal-
Affirians. led Affirians, the same that we name
commonly Egypciens: These, as all
Egypciens. men haue hearde, and many haue by
experience proued, be so lyght synge-
red, and suche rigbies chyl dren, that
thei wyll fynde two thynges, afore
they

thet lose one.

The men by suche pyllery, thefte,
and playne stealyng, and women by
palmestrye, blessinges, wyth lyke or **Craftes of**
ther sorcery, and wythecraft furni- **Egyptians.**
shed with lyes, seduce and deceiue a
great number of symple people in e-
uery country and region.

And bicause thei should haue more
libertie to spede their purposes, they **The Egyptis**
saye, it is their vowe, and penaunce **ans excuse.**
is geuen them to go in continual pil-
gremage. Ipe on that pylgremage,
that is mayntayned by pycking, and
redoundeth to the profit of none, but
to the extreme losse of many as well
countries as men.

The occasion that these vacabun-
des straye thus abroad came of an old
Idoll, that thei worshypped in their
Paganisme named **the goddesse of Si-**
ria: wherwith thei vled to gadde fro **Goddess of**
place to place to begge mony, wyne, **Siria.**
mylke, chese, corne, and oither stufte, **Libro. viii. de**
as Apuleius writeth. **asino aures.**

The same people now they bee
chrystened plaie theyr partes in like
maner wyth sundrye subtilties: and
thei get by lyng, picking, stealyng,
byybing

by byng, thei make monye of, and so
returue home laughyng to scoone all
those symple persons, that thei haue
thus deceiued.

Antonianes.

The token
of antonians

Seing al other superstitions be as
bolished and coted vp, it is pitie that
this shulde take stil effect, and be vn-
punished. The Antonians were a co-
unterfect of Antonies perfection, but
thei differ as much from his holines
as white from blacke, thei haue a.
on their brest, that meneth Tolle, tea-
ching them to take what thei can get
beit cowe, ore, calfe, oz pigge, for thei
offer swyne to him, as thei did sacriz-
fice shepe to Bel in Babilō, thei wer
instituted in yere of christ. ccc. xliii

Cerretanes.

The Cerretanes began in Cereto a
cite of Vmbria, and euer thei vled to
go a beggyng at the latter end of har-
uest when the barnes wer stuf with
corne, and so like drones deuour that
that other haue gottē wyth the swet
of theyr browes.

Cerretanes
playe in some
me and beg
in wynter.

Of these valiant beggers there be
in euery place mo then a good meny:
but I cannot tel what tyme thei wer
instituted, and howe sone thei be put
doun it skyleth not.

¶ The

22 The seventh Chapiter.

The originall of Mahometes secte.



F all these superstitious
ouse sectes afore reher-
sed there is not one so
diabolicall, as the secte
of Mahometanes, as Mahometanes,
well for the filthinesse
of vnlawfull lustes, as other out-
rageouse naughtenesse, that thei occu-
pie daily, too the greate endomagyng
of christendome, and encrease of their
owne infidelitee. Of this vntuerent
religion, Mahomete a noble manne, Mahomete,
and borne in Arabie, or as some re-
porte in Persie was authour: and his
father was an Heathen Idolater, and
his mother an Ismaelite, wherefore
he had more perceueraunce of the He-
brues law. This wicked plāt brought
vp and fostered vnder his parentes,
and instructed like a mungrell in ci-
tyet of their lawes, bee came experte,
and of a redie witte: And after the
deathe of his father and mother he
was in houtholde with one Abdemo-
naples an Ismaelite, whiche putte Abdemonaples.
hym in truste with his marchandise,
f.i. and

The seventh booke.

Sergius.

**Mahomete
preached sed-
ditionally.**

**When Ma-
homete died.**

**Mecha.
Caliphas.**

Homar.

and other affaires, and after his de-
cease he married his maistrice a wy-
dow. There he fell in acquaintance
wth the Monke Sergius an heretike of
Nestors secte, that fled frō Byzance
into Arabie; and by his counsaile and
advice this Mahomete aboute the
yere of our Lorde sixe hundred and
twentie, and the tweluerth yere of the
reigne of the Emperoure Heraclius
beganne in Arabie to founde a newe
secte, and by sediciouse sermons se-
duced muche people and many coun-
trees. He conquered by helpe of the
Arabians diuerse landes, and subdu-
ed them as tributories, and compell-
ed them to liue after the tradicion of
his lawes, that he gathered out of the
newe, and olde testaments, & diuerse
heresies of Nicobaites, Maniches, &
Sabellians. He died the fourtie yere
of his age, and his body was caried
by the Sarracenes into a citee of Pers-
ia called Mecha, & laied in a coffyne
of irō. Caliphas succeeded Mahomete
but he was deposed for his supersti-
tion, & another of the same name was
substituted in his rōume. Homar was
the thirde, that reigned and he after
the

The seventh booke Fol. C. xlvj.

the conquest of the Perthians, wanne **H**omarwāne
Hierusalem, and all Siria, the yere of **H**ierusalem,
our **L**orde sixe hūdzred and fourscore
in the tyme of Agathan bisshoppe of
Rome and **C**onstantine the fourthe
Emperoure. This secte waxeth daily
bigger and bigger, partly through
the discorde of **C**hristen princes
and partly by reason of the
sinful liuyng, that daily
groweth to grea
ter enormities,
þ̄ deserue
the he-
uie
hande of **G**od
ouer vs.

Here endeth the abrid-
gemente of the se-
uenth booke.

The eight booke.

20 The first Chapiter.

Of Reliques, stations, the yere
of Iubilie, Pardons.

Reliques.



NOT LONG
after the martyrs
dome of Peter &
Paule, bothe ma-
nye, and that of
diuerse sortes as
well men as wo-
men, by the exam-
ple of thei con-

staunce, were encouraged to suffer soderie
kyndes of tormentes in severall par-
tes of the worlde for the maintenaunce
of Christes religion. But namely in
Rome muche murther of innocente
bloude was committed of tirauntes
by many maner of punishemētes, and
a greate number died in Christe his
cause, among other certain bishoppes
of Rome to the somme of .xxxii. were
slain by extreme persecucion, onles it
were seven of them, whiche by death
were prevented afore thei attayned
the crowne of martyres. Therfore con-
sidering that muche martyres bloud
was spent, & that specially in Rome
and

Many bishop-
pes of Rome
suffered mar-
tyrdom.

and many from other places wer conueighed thither, Cletus and Anacletus bishoppes there did seriously go aboute to reuerēce them. For the one appoynted a place, where martyres should seuerally haue their sepulchres a parte from the laie people, and the other by degree denounced hym accursed as a sacrilege, that by word or deede hindered menues deuotion from visityng the tombes of the Apostles. Upon this occasion Calistus the firste buylded beyonde Tyber a church in honoure of our lady, and Constantine Emperoure edified too Peter, Paule, and Laurence temples. This matter was by Gregorie the sainte sette forward to the encrease of superstitious deuotion: for he appoynted these Letanies of saintes with ora pro nobis to bee songe with Masses on certain solemne daies in the chief temples of the citee, promisyng them, that repared thither at suche solemne feastes cleane remitted of synnes by his pardone. And he named the pōpouse sacrifices .i. letters because thei were celebrated on certain daies limited and prescribed by

Martyres
were seuerally
buried.

Churches of
our Ladie.

Peters
church.

Letanies.

Stacions.

t.iii. statute.

The eight booke

statute. Bonifacius the eighte in the
yere of our lord. **M. CCC.** appointed
the yere of Jubile, or grace, to be kept
euery hundred yere with cleane remis-
sion A pena & culpa to all them that
visited the tēples of the Apostles Pe-
ter and Paule. And this was takē vp
of the example of the Hebrues, albeit
thei did kepe it euery fiftie yeres or
els as some thinke he assigned the ye-
res accordyng too the olde feastes of
Apollo & Diana whiche the Romay-
nes Heathen solemnised euery hun-
dred yere, and of that thei wer called
Ludi secula- res. About. **.l.** yeres after,
Clement p̄sist decreed that it should
be celebrated euery fiftie yeres as the
Hebrues rite was, bicause no manne
was able to attayne to the old iubile
of an hundred yeres. Laste of all Sex-
tus the fourth restrayned the yere of
grace to the. **xxv.** yere, and he hymself
kept it at that daie, whiche was in p̄
yere of Goddes grace shewed by his
sonne Iesus Christ to the worlde. **M.**
four hundred threscore and fiftene.
About the same tyme Pardons were
verie rife, and muche vsed, but who
was the first autour of them I haue
not

Jubile euery
hundred yere.

Ludi secula-
res.
Jubile at
.l. yeres.

Jubile at. **xxv.**
yeres.

Pardons.

The eight booke Fol.C.xlviii.

not redde in any writer, sayng that
saincte Gregorie (as I saied afore)
proclained pardons as a reward for
them, that came to his stacions. This Pardons were
seede sown by Gregorie grew too a profitable to
ripe harvest in the tyme of Bonifaci: the purse,
us the .ir. whiche reaped muche mo-
ney for that chaffe. After this Ale-
xander the sixte that was in the yere
of our Lorde a thousande five hun-
dred assigned the Jubilee and staci: Jubilee was
ous too bee had in sundery prouinces sente into all
and countrees, to the entent that lesse countrees for
throng of people and more thrifte of
money might come to Rome, and so
the people should only lose their mo-
ney and saue their labour. But Moses Moses was
was the firste authoure of the iu: first authore
bible, as appereth by Josephus of the iubilce
and the old testamente.

22 The second Chapiter.

The bisshope of Rome his titles
Collages of Scribes, sealyng
Bulles with Leade,
Annates.

t.iiii. FOR

The eight booke

Titles of the
bishoppes of
Rome.



O R somuche as no-
thyng is so decent for a
prieste as gentlenes, no-
thyng so fitte as lowlie-
nes, nothyng more colie
then humblenes, accor-

ding to þe sayng of our sauour, letne
of me for I am meke & lowlie in hert,
no: nothyng more against their order
then pride and arrogancie: Gregorye
the saincte, bishoppe of Rome named
hymself seruus seruorum dei, whiche
thyng he did not onely vsurpe in title
but also expresse in dedde. This name
and prieface was receiued and vled of
his successoures, but his hertie meke-
nelle was refused, as a thyng þe dimi-
nished their pontificall estate. Cletus

Diuus Gre-
gorius.

Seruus ser-
uorum dei.

Salutem & as-
postolicā be-
nedictionem,

Christes
greetyng.

The Hebrews

bee vvith thee: And this all our bishop-
salutyng. pes haue reserved to themselves as a
peculiare salutyng.

Scribes.

A S concernyng the scribes, that
vled

blesed to write the letters Apostolicall
where afore tyme thei were wonte to
write for nothyng, or els asked verie
litle, Ihon the.xviii.desirouse too en-
crease & enlarge his substaunce found-
ded a collage of scribes that should
write, & endite letters of their owne
deuise, and doo other offices, but thei
must be chosen out of his owne clea-
res, and muste paie and bee dismissed
of money, afore thei could bee admit-
ted to the roume. He did also institute
þ tare or subsidie, that thei paie, whi-
che haue benefices of his gyfte and
presentaciõ. All suche thynges, as be-
long to the Apostolicall penitenciers,
Benet the.vii.diuided first, and deter-
mined the price of al writtes and bul-
les. The custome of sealyng the by-
shoppe of Rome his bulles with lede
was taken vp by Stephen the thirde
and Hadriane the first to the entente
thei should endure longer, wher afore
tyme the vsage was to scale in ware
with a tynge. And this was the yere
of our Lorde seuen hundred. lxxii, at
whiche tyme Hadriane was bisshoppe
afore those daies I finde no mencion
of sealyng with leade, as afore Caro-

Collage of
scribes.

Taxes of be-
nefices.

Penitenciers.

Price of all
writtes.

Bulles seas-
led with lede.

The eight booke.

Carolus magnus sealed peroutes sealed letters with golde.
first w golde Pius the seconde did create Breuiatours
Breuiatours tours, and set them in an order, whiche Paule deposed, but Sextus afterwarde renewed the tounie, as comodiouse for the purse: and also instituted the newe collage of Solicitours, and proctours, by whose counsaill and aduise all bulles and grauntes were made and ratified. He also ordained ic. notaries of the treasure Apostolicall, and assigned to euey of them certayne fees and profettes, that he mighte haue spedie viterance of the tounes. Innocentius that succeeded next Sextus diuised the collage of secretaries, and Alexander the sixte increased the number of writers of his breefes to the sume of .lxxx. & aboue.

Solicitours.

Proctours.

Collage of Secretaries.

Somoners. The Somoners, and catchepolles that were hangers on to these Breuiatours were by Nicolaus the thirde putte out of office, lest all the poore shepe should bee fleyed to the quicke. But all this raffe filled not so muche the popes cofers in leue yeres as his annates did in one. Annates he calleth the yetely reuenues of halfe

partie

part of þ frutes of a benefice or spiri-
tuall promociou, þ he receiued of the
new Incūbentes. These began first at
his owne benefices wherof he was
patrone, & Clemēt þ.v. generally de- A genzrall
creed it, in þ yere of our lorde. M.ccc. Decree of
v. & Bonifacius the. ix. & Ihon þ. xxi. Annates,
renewed þ decre for fear of forgetyng
bicause it helpeth muche the purse.

2 The.iii. Chapiter.

Of the secte of Symoniacs,
Heretikes. Schismes.



D HILIPPE the dea-
cone, what time he had
by his preachyng con-
uerted theim of Samas-
ria to Christes religiō,
among many other he
turned one Simō a Magicien & incha-
ter, and baptised hym. In short space
after, Peter & Ihon wer sent thither
to cōfirme thē in the faith by giuyng
thē the holie ghost through layng on
of hādes, this Simon perceiuyng the
feat of Peter, þ he could by layng on
of hādes giue þ holi ghost, profered to
giue a large sūme of money to haue þ
power taught him, wher as he should
rather

Simon
Magus.

Simon pro-
fered money
for too haue
power to ge-
ue the holie
ghost.

The eight booke.

rather haue obtained it by faith and godlines. Peter moued at those wordes, with anger saied, thy money shal turne to thy destruccion, bicause thou supposedest the giftes of God to bee boughte with money, neither shalte thou haue one porciō or doale of this charge, for thy herte is not vpright afore God. Thus reiected of his sute he became a greate enemye too Peter, and in Rome seduced by his magike muche people in so much that he was taken, and proclaimed by Nero his charter a God with this title, Simon deus sanctus. But Peter with the swerde of Goddes woorde, after long conflicte of woordes, and contencion of miracles, betwene the Capitoly or counsaill chamber and the mounte Auentine caused that, as he was by his Magicall exorcismes lifted vp, & flying in the ayre, he had suche a fall, that he brake his legge and coste hym his life in Aretia, wher he leye at surgerie for the healyng of his legge. Of hym all, that buie or sell the giftes of the holy ghoſte, and saie the worlde was not of the creacion of God, but proceeded of a power aboue, were named

Simon was
made a God,

Simon did
flye in the
ayre.

Simon brake
his legge.

med Simoniakes, and so we call them **Simoniakes**
 that bye or sell benefices and spiritus
 all promotions, whiche thyng, al-
 though it bee often vled, is playnely
 forboden by the scriptures. Nexte Si-
 mon succeded his disciple Menander **Menander**
 a Samaritane borne, whiche called **Samaritanus**
 hymself a sauour sente from heauen
 to preserue and saue menne, and pro-
 mised theim, that receiued his baptis-
 me should liue immortally, he did
 more harme, and peruerted mo then
 his master Simon had dooen. In the
 same tyme the heresie of the Nicolai- **Nicolaitans**
 ans beganne, whiche taught that wi-
 fes should bee vled in common as the
 Anabaptistes dooe now at this tyme.
 Then also Corinthus enterprised to **Corinthus**
 mixte the newe lawe with the olde,
 affirmyng that circumcision oughte
 to bee obserued and kepte, and that
 after the resurrection menne should
 liue a thousande yeres in carnall lu-
 stes and pleasures. At those daies He-
 bion his heresie broke out, whiche **Hebion**
 saied that Christe was not afore his **Ihon did**
 mother, agaynste this felowe Ihon **wrote his gos-**
 wrote his Gospell laste of all the **pell agaynste**
 uangelistes. Aboute that tyme were **Hebion,**
 other

The eight booke.

- Basilides.** other diuerse heretikes, as Basilides, that affirmed there wer twoo begynnynges or principall causes of thynge contrarie, & his scolet Marchion a Stoicien, that denied Chyiste to bee the sonne of God, and Valenciane, that saied Chyiste tooke no fleshe of the virgins bodie, but passed through her, as it were through a pipe or conduit, then also Montanus named himself, the comforter or holy ghoſte. Apelles was then also, whiche saied Chyiste was but a phantasie in the sighte of menne, and Sabellius, that saied the father, the sonne, and the holy ghoſte wer but one persone, and Paulus Samosatenus, whiche denied twoo natures to bee in Chyiste, and that he beganne but of his mother, and that she had after hym no children by Ioseph. And thus beganne heretikes firste too spryng vp. As for Schismes, whiche sprong of suche heresies and erroneouse opinions, Novacianus a prieste of Rome was authoure of the firste in the yere of our Lorde two hundred. lv. in the tyme of Cornelius bishop of Rome: he named his disciples Mundos that is pure and
- Marchion.**
- Valenciannus**
- Montanus.**
- Apelles.**
- Sabellius.**
- Paulus Samosatenus.**
- Schismes.**
- Novacianus**
- Mundi.**

And cleane, and offenders he affirmed
that thei ought not to bee admitted,
but relected although thei were peni-
tente for their synnes; whiche opitiō
the Anabaptistes now mainteigne.
He was condemned by Cornelius bi-
shop of Rome as an heretike with all
his adherentes. About foure score ye-
res after in the reigne of Constantine
the greate Arrius a p̄stle of Alexan **Arrius.**
dria was the beginner of a secte and
schisme, that denied the sonne to bee
of the substance of God the father,
but this was conuicte in the counsaile
of Nicene, albeit not cleane extincted

The thirde schisme was when Da- **A schisme.**
masus was bishop of Rome, wherein
thei contended not onely with voices
& wordes, but also with violence and
weapons, by reason of the ambition
of the bishoppes ther assēbled. Other **Schisme of**
schismes haue sprōgē in our time to **a later tyme.**
great disquietnes & confusiō of Chri-
sten religion, & destrucciō of common
welthes, whiche I praeie god maie be
redressed & staied to **honor** of him, to
confirmaciō of **faithfull**, to **sub-**
uerσιō of **hipocrisi**, to **auancemēt** of
goddes worde, to **mitigatpng** of the
trouble

The eight booke.

trouble of weales publike, too the es-
tablishmente of perpetuall vnities of
herte, and continuall peace, all di-
scencion & warre extinguished.

The.iiii. Chapiter.

When the firste generall counsaill
was kepte, and whiche wer al-
lowed by the fathers.

Counsailles.



HE custome of assem-
blyng counsellors, to take
deliberaciō of thynges
doubtfull, or matters
seriouſe, is of a greate
anciētie as well among
the Hebrewes, as other nacions: And
by suche a maner counsaill was Mat-
thias surrogated and substituted in
the steade of Judas, into the number
of the Apostles. And by a counsaill
holden at Hierusalem the Apostles
discharged the Gentiles of Moses
lawe. Cornelius was the first, as plas-
inly appereth, that called too gether
any counsaill and that was in Rome
of sixe hundred bishoppes, as many
priestres, with a greate multitude of
deacons. In this counsaill the heresie
of the Nouatians was conuicted, and

as

Matthias e-
lected bi a coun-
saill.

Cornelius
called y firste
counsaill.

at the same tyme satte also a counsaill at Carthage where sainte Cypriane was bisshope. Eusebius writeth also that once in the daies of Dionisius, and estesones in the time of Felix the fathers somoned twoo counsailes at Antioche to condemne Paule Samosatene, whiche denied the twoo natures of Christe, as is afore saied.

Counsaill of
Carthage.

Counsaill of
Antioche,

FIVE other counsailes wer celebrated in the raigue of Constantine the Emperour, and all were in Grece ore at Nicea a citee of Bithine, wher were gathered thre hundred & xlviii. bisshoppes to confute Arrius and his secte. This was the yere of Christe thre hundred twenty and foure, the same time that Silvester the first was bisshope of Rome.

Counsaill at
Nicea,

THE secoude was at Constanti- nople, when Damasus was bisshope of Rome, wherein Macedonius and Eudoxus wer cōdemned bicause they did denie the holy ghoste to bee God.

Counsaill at
Constantino
ple,

THE thirde was at Ephesus Celestyne the firste, then occupying the sea of Rome. There was Nestor his heresie abolished, that saied Marie the virgine was mother of Christe a
v.l. manne,

Counsaill at
Ephesus.

mañe, but not as he was of God, and
that the persone of the Godhede and
his manhod wer. ii. sundry persones.

Counsaill at Chalcedonie. THE fourth was at Chalcedonie
vnder Leo the firste, where Entiche
an heretike was improued: these. iiii.
sainct Gregorie thought worthy to
bee admitted, and allowed to the esta-
blisshyng of our religion.

Counsaill at Byzance. THE v. was solēnely kept at By-
zance at the comaundement of Vigili-
lius bishop of Rome: and in this was
Theodorus reasoned with, whiche af-
firmed that Marie did beare euely a
mañe and not God and manne: for
that cause the counsaill there & ther
decreed that Chrystes mother should
be called Theotocos or Derpara that
is beere of God, and the actes of this
counsaill wer receiued by Gregorie.

**Θεοτόκος.
Deipara.**

**Another coun-
sell at Bizāce** THE sixte counsaill Constantine
the fourth, at the request and sure of
Agathon, called also at Byzance,
where two hundred bishoppes con-
demned Macarius of Antioche. This
counsaill was accepted by Hadrian
the first. That no counsaill might be le-
gitimate, or lawfully assembled with-
out the bishoppe of Rome his consente
and

The eight booke. Fol. C.liiii.

and assente was the constitution and
Decree of Marcellus the firste, and af-
terwarde Iulius, Damasus, and Gre-
gorie ratified the same.

Martine the fifth made a lawe that Countes
every tenth yere the bishop of Rome, should be cal-
and all Christen princes should meete led every tenth
together to consulte of matters con- yere.
cernyng our religion, & christen faith.

It was decreed at the councill of Ni-
cene that euery bishop should twise
yere haue synods or senes generall Senes in e-
within his diocese to correcte and re- uery diocese.
fourme suche thynges as were out of
order. But now the matter is so han-
deled that senes bee onely courtes to
gather their senage and prorie with
a procession, and a sermon that
the halfe vnderstand not: other
correccion I heare of none.

The. v. Chapter.

Of the firste persecutours of the
christen, and firste Martyres.

CHRISTE, whiche came Christ was a
into this worlde, and was witness of
incarnate to beare witness true
vnto the reuety, had for his
trewe testimonie greate enuie of the
v.ii. Jewes.

The eight booke.

Stephen is
stoned too
deathe.

Stephen di-
sputed with
all the learned
men of Iury.

Stephe first
open defender
of our faith.

Jewes, in somuche that thei persecus-
ted hym to the vile death of the crosse
for his earnest recorde, and reporte of
the truethe: and thei did no lesse pur-
sue þ Apostles and messengers of the
treuthe. For when thei folowynge the
example of their Master did openly
declare the woorde of truethe, and na-
mely Peter did sore rebuke the wic-
kednesse of the Jewes in puttyng to
death Christe the authour of life, ad-
uertisyng them to repente & amende:
the Jewes were so furiose & woode,
that firste thei murthered Steuen, as
the actes of the Apostles testifie, by-
cause he was a vehemente witnesse of
the truethe. This Stephen did twoo
pete continually after Christes death
dispute with all the learned menne
of Alexandria, Cirene, Cilicia, and
Asia, and by heuenly wisedome con-
founded their worldly reasons and
humayne learnyng. Wherefore thei
wet so sore vexed with heate and ma-
lice against hym, that thei violentlye
thruste hym out of the citee, and then
cruelly stoned hym too deathe: thus
Stephen was the first open maintey-
ner & defender of our christen religiõ.
After

Afterward, as Luke telleth, so bitter and sharpe persecucion did braſte out againſte the chriſtians that were in Hieruſalem, that thei were enforced to ſtraye abroad, and were ſcattered throughout all Iurie and Samarie, ſaying that the Apoſtles remayned & ſoiourned ſtill at Hieruſalem. Notwithſtandyn, this persecucion was the occaſion of greate furtherance of the Goſpell, by reaſon thei ſealed not but preached ſtill the woorde euerye where with greate encrease, and augmentyn of the faithfull number.

Among the Heathen nations Nero was the firſte prince that persecuted our religion vniuerſally: and putte Peter and Paule to death, and conſequently many other innocentes were ſlain cruelly. For when of a deuiliſhe mynde that he had, he could not ſpare euen his countree, but either for diſpleaſure of the ruinouſe houſes whiche it greued hym to behold, or els deſirouſe to ſee a reſemblant of the burning of Troye, he ſet on fire the more parte of the citee of Rome, with ſo houghe a flame, that it burned ſixe dayes and ſixe nightes continually, too

Nero firſte
persecutoure
of al the hea-
then princes.

Halfe Rome
was burned
by Nero.

The eight booke.

the impoverishing of many thousand
riche citezens. Then too mitigate the
shamefull & abhominable deede, and
to stinte the brute and slanderouse re-
porte that went on hym for that fla-
gitious facte, there wer forged false
witnesses to saie the christen men did
this acte, and so many simple innocēt
smarted for that tyrannes pleasures.
And to obdurate hymself in mischief,
he proclaimed an open persecucion a-
gainst all, that professed the name of
Christ. Not long after Domitian re-
newed afresh another affliction of
the christes, and Traianus raysed the
fourth, Marcus Antonius & Lucius
Aurelius Commodus stirred up the. v.
persecucion. Aelius Pertinax moued
the sixte, Maximinus procured the
seuenth, Dacius the eight, Valerianus
the. ix. and Aurelianus caused the. x.
And Dioclesianus began the. xi. whiche
was sorest, sharpest, and of longer
cōtinuance then any of all the reste: in
suche sorte, that scripture bookes wer
burned, and churches plucked downe,
christen magistrates that did beare
any office, were deposed, souldiours
were enforced too renue their faith.

Persecucion
doen by the
Emperour.

Dioclesiane
made þe grea-
test persecu-
cion.


oz els forgo their goodes, and forbere
their lines by a generall proclama-
cion. Neither were three cruell tiran-
nes, Maxentius, Licinius, and Maximus
mianus behynde with their partes,
but were as busie as the beste, to pro-
cure trouble to the christen people.

Constantinus borne in Englande, Constantinus
was the first christen Emperour, that firste staied þ
auaunced and defended the causes of christen faith
our religion, & preserved christen men
in peace & quietnesse. In al these per-
secucions many did suffer martyre-
dome, as diuerse histories recorde, but
Stephen was first martyre of þ new Steph was
testament. For Ihon Baptiste died a first martyre.
fore the consumacion of the old lawe.
After his example many other ensued
& sustained like crosses for the truth
sake, whiche all now reigne with
God, to whō alone be al glozy
honor, and praise worlde
without ende. So be it.

Here endeth the abridgement of
the eight and laste booke of
Polidore Vergile.



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maye lightly fynde euery spe-
ciall matter or Sentence con-
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